



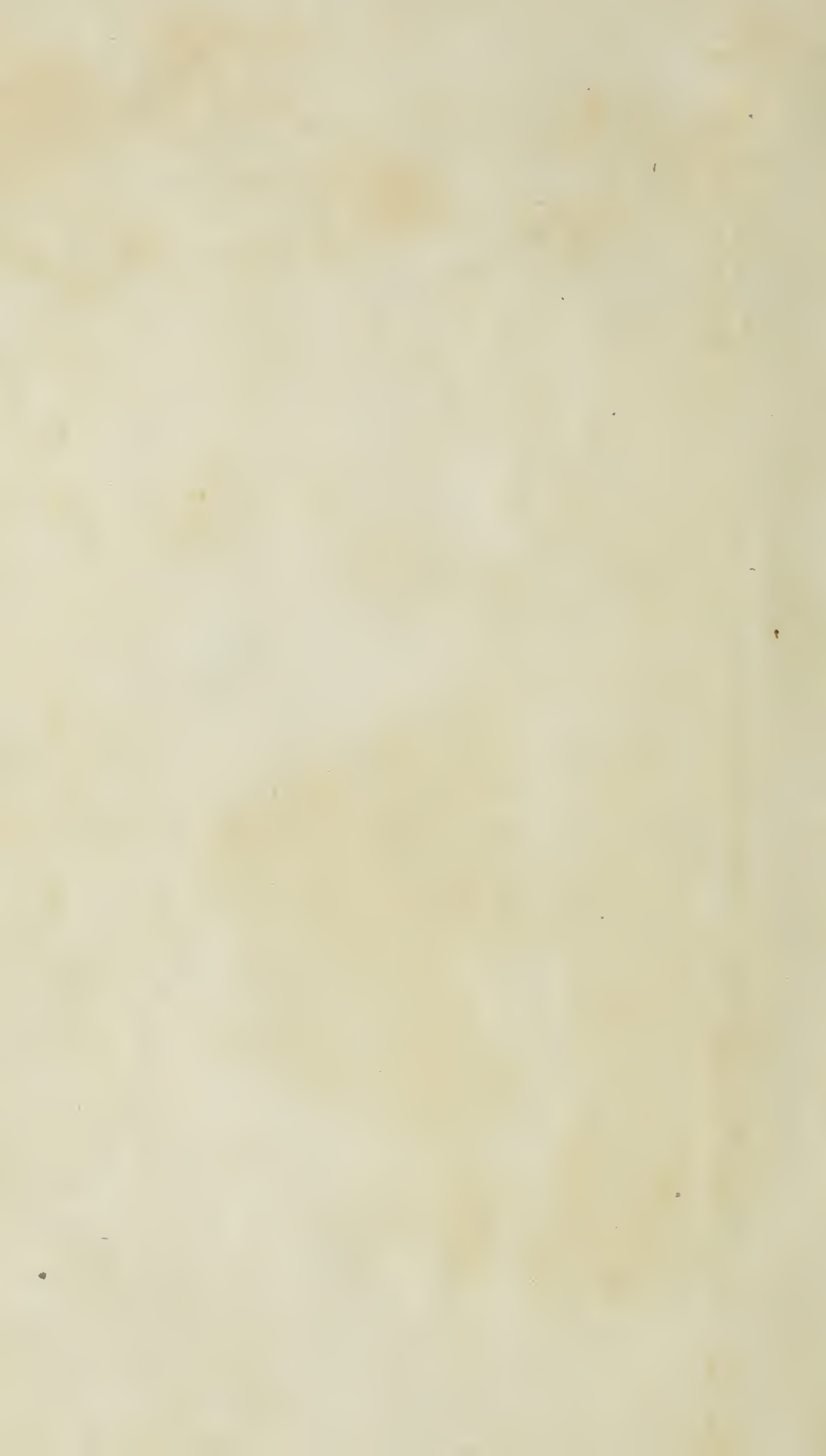
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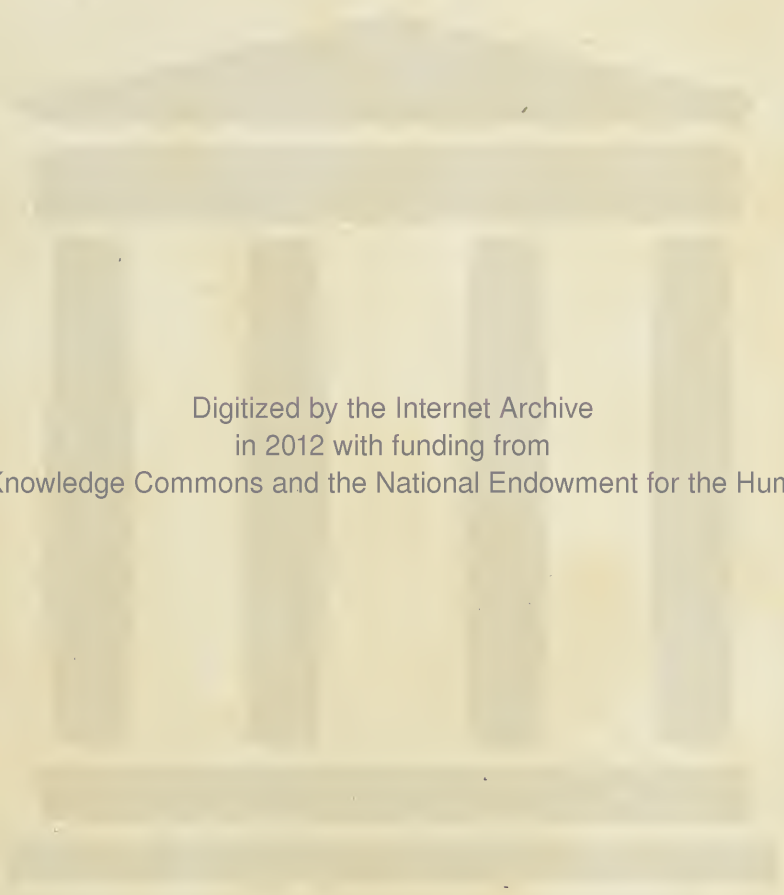












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# JOURNAL OF HEALTH

AND

## MONTHLY MISCELLANY.

EDITED BY

W. M. CORNELL, A.M., M.D.

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VOLUME I.....1846.

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## P R E F A C E .

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THE great Creator has instituted certain laws for the government of the works of his hands. Thus the solar and planetary systems are governed by the law of gravitation ; the growth of plants, by the law of vegetation ; and of animals, by what may be called the law of animation. God has a system both of natural and moral laws for the government of the compound creature, man. If he violates a moral law of his Maker, he is guilty, and justly exposed to punishment. If he violates a natural law of his being, injury and suffering will be the consequence. It is a natural law of God that fire shall burn ; and if I transgress and plunge my hand into the fire, I experience the natural consequence of that transgression, namely, pain and suffering. The same is the case with every other natural law of our being.

There are certain laws of *health*, which must be observed, if we would have all our powers and organs, both of mind and body, in the most perfect and successful operation. The infant, ordinarily, comes into being with all the powers in embryo, or in miniature, for a vigorous mind in a strong body. But in order that he may possess both these on his arrival at manhood, and they all have their proper and natural development, he must be placed under the due observance of all the laws which conduce to give *sana mens in sano corpore*, to make a vigorous mind in a healthy body. Every bone, muscle, nerve, sinew—even the smallest vessel of the human body—has its appropriate use, just as much as the eye is adapted to seeing and the ear to hearing ; and the more this exquisite workmanship, the human body, has been examined, the more traces of the wisdom and power of the Great Architect have been discovered ; so that the expression of Israel's King seems perfectly appropriate, "I am fearfully and wonderfully made."

Man was made to be happy—to enjoy himself and glorify his Maker. But the great object of his existence is but poorly answered by the scanty, imperfect development often given to his powers. Without due training, his energies will be crippled, and the end of his being, at the best, but partially answered. The irritation of the noble frame-work of man, frequently existing, is but poorly calculated to an-



swer the grand design had in view by his Creator. This irritation arises from the violation of those laws of health under which he is placed. Hence a knowledge of those laws which govern the whole machinery is essential to its preservation, control and proper use.

The principle, "*Knothi'se Auton*," is as important to the physical, as to the moral man. The physical and moral are inseparably united by an all-wise Creator in our very being. They perfectly harmonize, and are so interwoven that they cannot be separated in any system of training without injury; and the more they are disjoined, the greater will be the injury sustained. They lie at the foundation on which the whole superstructure is to be reared. That system of education, or medical instruction, which does not give a thorough knowledge, and make a just application of these laws, is essentially defective, and can never answer the grand end of a proper training. Mere book-learning is comparatively nothing; but those influences which operate in forming the character and directing its energies, are the sum and substance of education. It was a wise answer of Agisilus, to the question what things is it of the most importance for boys to learn—"those which they are to practise when they come to be men." The proper system of education must commence, in a broad sense, in the nursery—be carried through the family, the common school, the academy and the college, and into the active and busy scenes of life, and the laws of health incorporated into that system *as a branch of education*.

But before this can be accomplished, the science of human life and healthful existence must be divested of technical terms and brought down to the capacity of every instructor of youth, in training men for present and future existence.

To aid in accomplishing these things, so much desired, is the object of this Journal. How well it will serve this object, is for the reader to decide. This volume, besides what the editor has written himself, contains articles from the pens of such men, in the medical profession, as Drs. Warren, Channing, Alden, Allen, &c.; in the clerical, Winslow, Blagden, Waterman, Tappan, &c.; in the legal, Kent, Moore, &c.; and from a considerable number of *practical* teachers. Such as it is, it is now submitted, by the Editor, to the candor of the public.

*Boston, November 20, 1846.*

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THE  
MONTHLY MISCELLANY,  
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EDITED BY W. M. CORNELL.

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“Multa ferunt anni venientes comoda secum.”—HORACE.

“Health consists with Temperance alone.”—POPE.

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INTRODUCTORY REMARKS.

CUSTOM has rendered it necessary for us, on issuing the first number of a new paper, to say something of the course which we design to pursue, and of the character and nature of the undertaking for which we solicit the approval and patronage of the public. Being thus necessitated, in the language of Tully, “De me pauca dicam,” to say a few things about ourselves, we will proceed to the work.

We have heard a story of a clergyman, who was laid under an ecclesiastical injunction that he should not preach; to meet which, when the people, on a certain occasion, had assembled, he told them he should not *preach*, but he would read a passage of scripture, and tell them what he would say if he *did* preach; and then spent the hour in fulfilling this promise. So, we cannot say what we *may* publish, owing to the small dimensions of our work and the little experience we have had (though we have had some) in the chair editorial. But, if we had room and ability, we

would make it of a miscellaneous and newspaper character, and say something of christianity, morals, education, the best methods of instruction, government, both family and civil, temperance, equal rights, agriculture, manufacturing, commerce and marine interests, literature, news, reviews of books, &c. &c. We do not know that we shall speak of half these subjects, but we may say a word upon all of them.

We shall try to make our work chaste in sentiment, decent, if not elegant, in diction, and fair and legible in execution ; striving to convey instruction, and afford profitable entertainment to all who may take the trouble to read what we publish. We do not intend to deal in personalities, or slanderous insinuations. Towards our brethren of the press, we hope to be always courteous and respectful. In our reviews of books, and criticisms in general, we design to encourage merit, rather than make it an object to seek and find out faults.

One object to which we would devote a portion of our pages, is the means of preserving health, and thus forestalling and preventing disease. In this respect, we would, if we could, make our *Journal* what no one, with which we are acquainted, now is ; for, while there are, at present, many able *medical* and *professional* periodicals, we know of no one specially devoted to the *preservation of health*. To accomplish such an object, we would endeavor to enlighten and instruct the people in this art, by treating, in a familiar manner, of the natural laws to which the human frame is subjected ; embodying plain precepts for the regulation of the physical agents necessary to health ; showing in what circumstances of excess and misapplication, they become injudicious and destructive ; discussing the properties of the air, in its several states of heat, coldness, dryness, and electricity ; the effects of different articles of food and drink ; the manner in which the senses and brain are the most beneficially exercised, and under what circumstances they are morbidly impressed ; bathing and frictions in invigorating the constitution and remedying disease ; the influence of various climates and localities ; the importance of dietetic rules ; absence from intoxicating liquors ; and physical education, its vast importance for the lives of child-



ren and the happiness of their parents. Such are some of the subjects to which we may attend. We have laid our foundation broad enough, and mean to make the work just what its title imports—a *Miscellany*, treating of things in general, as circumstances may bring them before us. In what relates to health, this Journal will always be found in opposition to empiricism in all its forms, and maintain the importance of a class of educated and thoroughly trained men for physicians. Many of the articles which we shall publish will be original ; others selected.

A large number of literary and professional gentlemen have assured us of their approval of the plan of the work, and their co-operation in extending it, by their contributions to its columns. Being thus assured of the aid of kind and competent friends, having formed our plan, we embark in the enterprise, trusting that a liberal and enlightened public will give us as much patronage as our work shall merit, and if we do not succeed, it will be chargeable to our own incompetency, or inactivity, rather than to the want of a proper interest in the community, when what should interest them is duly laid before them.

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## BOSTON COMMON.

It scarcely need be said, that the beautiful steel engraving which we have placed as our frontispiece, is a fine representation of Boston Common. We were about writing an editorial upon the Common for our *Miscellany*, when a friend put into our hands a beautiful and neat little volume of the title of this article; which we have read with much pleasure. It is worthy of being widely circulated. We make the following quotations from its pages, for the double purpose of giving notoriety to the book and contributing our mite to increase its circulation, and for enriching our columns and rendering more interesting and pleasing the splendid engraving which will be found in the first part of this work. The book is for sale by Charles Tappan, 114 Washington Street.—ED.

BOSTON COMMON was one of the original town fields. The records of Boston contain some interesting facts connected with its early history.

The principal part of what is now the Common was called

originally "Colburn's field," from the circumstance that "W. Colburn" lived near it, and not from any ownership on his part.

The present boundary of the Common by Beacon Hill seems to have been fixed as early as March, 1640, by the following vote of the town :

"Hereafter there shall be no land granted either for house plot or garden to any person, out of the open ground or common field, which is left between the Sentry Hill and Mr. Colburn's end, except three or four lots to make up the street from brother Robert Walker's to the round marsh."

It is supposed that this field "by W. Colburn" had acquired the name of *The Common* as early as 1646, and that this place is intended in the following vote in May of that year, namely : "No dry cattle, young cattle, or horse, shall be free to go on the Common this year but one horse of Elder Oliver."

In 1787, the present southeast corner of the Common as far west as the burying-ground, and consisting of two acres and one eighth of an acre, was conveyed to the town by William Foster, and thus the Common was formed into its present size and shape. The whole enclosure within the present fence contains fifty acres and twenty-two rods.

We cannot say how many speculators have in their own minds laid out the Common for houses and shops. But let them despair. The Common has never been owned by an individual since Chickataubut, the Indian sachem, "did give, grant, sell, alienate and confirm unto the English settlers all that tract of land known by the name of Boston."\* From an early period in the history of the town the Common was set apart for "a training field" and other purposes. By a clause in the city charter, the government of the city are prevented from selling the Common, or Faneuil Hall.

The elms and buttonwoods which adorn the Mall, are among the most interesting of the features of the Common. The trees on the eastern side of the Common bear marks of the greatest age. They undoubtedly belong to the same original grove with those which are now separated from them by Park street on one hand and Boylston street on the other. The Park street survivors look like the older members of the family. Those on the corner of Boylston street make an extremely beautiful arch over Tremont street. The part of the city near the Common once abounded in that noble ornament of American scenery, the elm. This tree is identified with the history of Boston and of our revolution.

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\* The Indian Quitclaim, 1634-5.

The famous old elm near the centre of the Common is said to have been old when it was discovered by the first settlers. At least it was growing when they came, and has survived them and the contemporary trees. That tree is to antiquity with us what a pyramid is in Egypt. It is like the pillars of Hercules, bounding the unknown ages which preceded the arrival of the Pilgrims. The tree bears marks of decrepitude. An iron clamp has for some time held one of its principal limbs to the main trunk, but the nails are drawn out by the increasing inclination of the limb to the ground. A rope in the tops is endeavoring to prolong the hold of another of the limbs to the tree. A palisade defends the superannuated monarch from sacrilegious hands. That tree was once a component part of this great American wilderness, which is now called the new world ; but it is pleasant and useful to remember that we too live in the "old world." It is sublime to think of the grandeur of these old solitudes.

The Common is adorned by a pond of fresh water, which modern refinement would fain call Crescent Pond, but we venture to predict that the Frog Pond will never be thus sublimated out of its name. It is good to see a thing keep its old, homely title in the days of its prosperity and glory.

We believe that there are few places whose children remember the scenes of their home with more varied interest than the children of Boston. Robert Treat Paine could not forbear to sing,

"Whate'er in life may be my varied lot,  
Boston, dear Boston, ne'er shall be forgot."

The Common with its malls for hoops, and ball, and marbles, and wicker carriages, its Frog Pond for boats and skating, its hills for coasting, its new cut grass, its training days and military parades, and fireworks, the governor taking his chair at "artillery election," and all its varied entertainments, contributes as largely as any place can do to the formation of those youthful impressions which make childhood happy, and the remembrances of it pleasant.

One of the most interesting features in the environs of the Common is the State House and Park street Church. They stand together like the lawgiver and the priest of ancient Israel ; —they are our MOSES and AARON, watching over the puritan metropolis. Every one with true puritan blood in his veins will be glad to know that the steeple has the ascendancy over the dome by about ten feet ; a just emblem of the silent ascendancy of moral and religious influence amongst us over law and force.



HAVING heard the following lecture and been much pleased and instructed by it, we have solicited from the writer, a copy for the press, and have been kindly allowed to place it in the earliest pages of this new periodical. It is known that popular courses of lectures are given every winter, many of them entirely free to the societies before which they are given and to the public. It is believed that much good is done in this way. Time is pleasantly and usefully employed, and is thus saved from an intercourse which would produce only evil. We shall, with great pleasure, publish in future numbers lectures of the kind referred to, and such notices of these truly benevolent societies as may interest our readers. 'The Mechanic Apprentices' Library Association is one of the most useful in our city. We have more than once had the pleasure of lecturing to its members.—Ep.

## “MY OWN TIMES, OR 'TIS FIFTY YEARS SINCE.”

BY WALTER CHANNING, M. D.

A Lecture delivered before the Mechanic Apprentices' Library Association, January, 1845.

WHOEVER has lived fifty years, with his eyes, ears, mind, and heart open, will probably have seen, heard, learnt, and felt something. We are told indeed of those who have eyes and see not—have ears and hear not—minds, but do not understand—hearts, but feel not. These have been made in vain. The universe has excited in them no emotion. They know not the sentiment of beauty, or grandeur, for they have apprehended neither. The discipline of life has brought no instruction. Poverty has been a tolerated dependence upon accident,—a willing slavery. Wealth has gathered like a frost-work about their hearts, yes, frozen the heart itself. These remind us of those mountains of ice which girt the barren coasts of Greenland, until by annual accumulation they are torn off by their own weight, and float off to be dissolved in the warm wide ocean. So do these men of unused, accumulated wealth, bear their heavy cold burden till death comes, and breaks away from them their frozen treasures, to be floated away, and be dissolved and lost in the great current of life. Such are the men who live solitary, alone in the bustle and jostle of the crowded city. They stand aloof from sympathy. They do not understand what the word means. Their wealth always seems either to be a part of themselves, and so cannot be touched without their suffering as if from violence, or in its amount and indistinctness, it is lost in the small sum reserved for immediate use, and this acquires a value so great that it cannot be used without a pang, and so they live starving their bodies or their souls, and dreading the almshouse or the jail. No matter how long such men live. They are made neither wiser, nor better, by living. They know neither true joy, nor

real sorrow. They contribute nothing to the amount of happiness which may be around them, and so it gives them no joy. And sorrow, how near to them personally may be its occasions, is never truly felt.

Now there are other men with whom life has an intense interest. Nothing is wasted upon them. The occurrences of the hour, the events of every day have a significance. The discipline of life in all its diversities is looked upon by them as having an appointment, a permission, a purpose, in supreme love, wisdom, and power. To such men accumulation of the permanent and of the true, is constantly made. They are in sympathy with truth, and are daily gainers by the relation. Such men grow. To them nothing that has been, or is, past or present, is in vain. But how do men grow? What are the sources, or causes, whence come character? Men are either made what they are by the times in which they live, or they make their own age. These form the two great divisions under which men naturally or generally fall. There are many subdivisions, but a description or analysis of these two makes it easy to understand all the rest. What is the character of that man who is made directly by the times in which he lives? As he begins by living in harmony with things as he may find them, so he will continue to do. He is, so to speak, the direct product, the creation of his age. As it impresses him in youth, and early manhood, and this deeply, the impression is not lost in his future years. He is wedded to what is, or what he calls his own, and he allows nothing new to replace it. Should a revolution happen, he leaves his native land, and flies to another, to find the old institutions, usages, customs, which have become to him as the only true forms, and means of social life. Suppose lesser changes in manners, or morals occur? He shrinks from the attempted reformation, and clings to the old. Such a man is controlled by that which is around him. His virtue is in the keeping of others—his whole conduct having its character in what first produced it, retains it to the last. In his time, the steam engine, the railroad, and steamer, were unknown. He looks with contempt or fear upon this new agent of locomotion, and travels six miles an hour in the stage coach, in the dead of winter, or scorching days of summer, and exclaims what a luxury it is! There are men who make a variety in this class, but still essentially belong to it. These are not without sympathy with what is going on around them. They are interested in their age, and in its doings. Reform often finds in them important aid. They have wealth and contribute it to good objects. They have good and well culti-

vated minds, and are willing to use them in what they deem worthy. These are not inventors, discoverers. They apprehend what others do invent, do discover, whether it be in morals or in physics, and do not oppose themselves to it because it is new. They see, and they hear, and as far as they understand what is before them, they feel and express interest in it. Such men are made by their times, not only by what existed when they began life, and the earliest impressions of which were too deep to give place to any others in the succeeding years. They were made by the true power of whatever existed along with, or around them, whether in the time of their youth, or in their latest day. Without discovering it, they have gladly received every revelation of truth, and have cheerfully given to such their sanction.

There is another class of men who are entirely distinct from all these. They are always few in number, and perhaps too few to form a class. These men make the age in which they live. They mark it so deeply, that the wasting hand of time cannot obliterate the outstanding, bold record, they have left there. The coming minds, the gigantic powers in their successors, to which they have given development, make that record more enduring, by adding new authority to what they have done, and carrying into other and wider regions what they have given them. Such men stand out head and shoulders, nay the whole body, far above the dead social level around them. They remind you of the lofty and everlasting pyramid upon the barren deserts of Egypt. All else of human power has passed away, but there they stand for the wonder, the admiration of all succeeding ages. So endure forever in faithful memories, and loving reverence, the creators of their own age, the apostles to all coming time. Antiquity had such men, and their speech has gone out to the ends of the world. Few, it may be, are the words they have left us, but their power is beyond that of whole volumes and whole libraries. In later times such have lived. Luther was of them. He looked at what he felt to be wholly evil in the theological doctrine and rule of his age, and gave himself, soul and body too, if the sacrifice were demanded, to its entire reformation. He was a man of indomitable will, and herculean energy. He went to his greatest work with the "safe conduct" of an Emperor in his pocket, but in his great soul, his "heart of hearts," there was what was a surer talisman than any human instrument, the deep conviction that he was right, and that God was with him. He was the apostle of human liberty, the anointed messenger of moral freedom. Luther made his own age. He left his foot print, his mind print, for the guidance and for the reverence of all coming time.



Later men have in different ways lived and labored, and died for humanity. Howard was one of these. Disease and poverty, were, so to speak, the atmosphere in which he lived, and by which his great soul grew out and communicated itself to his own, and to all succeeding times. Wilberforce and Clarkson in the same great field of human freedom, and of human love, entered upon their work with an indomitable purpose of accomplishing it. They never shrunk from it for a moment, however fearful and threatening that moment might be. They knew before hand that their warfare was to be against large pecuniary interests, long established custom, deep rooted prejudice. But they met all these without misgiving and without fear. After a labor continued through nearly a quarter of a century, and which was opposed in every inch and moment of it, they succeeded, and the slave-trade by solemn act of Parliament was declared to be piracy and to be punished as such. I remember seeing and hearing Wilberforce in the House of Commons. I felt that I was in the presence of one who had contributed to his age and to his race,—of one who had impressed himself deeply on his own age, and who would be held in memory, and in reverence, by all coming times. It was my privilege to listen to another who began, or who labored so long in the cause of the religious and political liberty of his country, I mean Grattan. He was, when I heard him, an old man, but he spoke as from an intellect and a heart which felt not, and could not feel, the chilling hand and power of time. He spoke to England for his beloved Ireland, and he spoke not in vain. I have not time to continue this enumeration of men, who in the light and fulness of inspiration, and of solemn prophecy, have seen the future in the present, and have given themselves to the great work of reform. They have escaped from the tolerated slavery of the world as they found it, and have made clear revelations beforehand, of what the future would be. They are the makers of their own age, they are the creators of the future.

I propose to speak in this lecture of the times in which I have lived. In every body's view his own age is the most important period of time that has ever been. And it is so in reality. It is the complement of all the preceding times. It is the residuary legate of the whole past. Every thing thus centres in one's own times. What has been done in every moment before it, which in any sense had perpetuity in it, belongs to every man's present; and more worthy consideration still is the related truth, that what the present does with its great inheritance, its mighty legacy, and what it adds to it, not only is its own, but is in sure



succession for the everlasting future. My own age has been singular and deeply interesting for the variety in its social aspects—for its strong antagonisms, its great, I might say its tremendous results. It begins with the close of a civil war, which tore the colony from the mother country, the child from the arms of the parent. Every moment in that unnatural war, as some deemed it, was stern conflict. Men came from it with their garments rolled in blood, and that blood is not yet washed clean out of their skirts. Men have marked in great social changes, and I include political in them,—men have noted in such, three well defined stages:—The first of these is the destructive. In this that which has existed, it may be, a long time, is disturbed in its old rest,—it is pulled down, taken away. It is seen to have accomplished for society what it can do. It has performed its office. Its mission is ended. The second stage is one of rest. Men grow tired at length of that which they have had deeply at heart. The spirit of self-sacrifice gets weary. The evil may have been got rid of. Men rest. The third stage is constructive. The new is sought for, and it may be, the better. Denial is replaced by affirmation,—the negative by the positive. New institutions gradually, or suddenly take the place of the old. In their turn these will be laid aside. Social progress will demand this. Men do, and will feel, that they are wiser and better to-day than they were yesterday. The coming ages will settle the question. Now, without advocating these views of social change to the extent which has been claimed for them, I think we see some confirmation of them in human history; and in that of our own country. The pilgrim settlers of New England broke violently away from the theological tyranny of their age and country. The power of the national church as far as they were concerned was destroyed, was pulled down. Their truce, or stage of repose was very short, hardly longer than it took them to sail from Holland to Plymouth. As soon almost as they reached land, or took possession of it, they began to form a new social system, in which the divine law as they understood it had as near a relation with the human as had ever been the case since Judaism. The national political element continued. The pilgrims held territory under a royal charter. They were subjects. They acknowledged an earthly king as the representative of the Divine, of God. Their civil polity hence got its character. Their only, and does it not comprehend the highest liberty?—their only freedom was the felt, and used right to worship God agreeably to the dictates of their own consciences. This had been the destructive element in their noble movement,—for this they for-

sook houses and land, and kindred, and nation, and with great suffering entered upon the new, the unknown. God, they felt, was with them, and with him they could not be alone.

Time rolled on. The few became many. The handful a great people. A wider freedom was gradually developed. The parent who had cast out her children, some of her purest and her best, by her tyranny on conscience and the religious life, or its forms, and had done little to sustain them in their distant unknown, or uncared-for sufferings,—the parent saw in their progress, their imperfect prosperity, the means of her own aggrandizement. She not only required their allegiance, but demanded a portion, and an inconvenient portion of their hard-earned gains, and this in an unusual, and an offensive manner. This was resisted, and at length unto blood. The war principle, which had not died out, in that great sacrifice of voluntary exile, and which so had not been replaced by the gentle spirit,—the spirit of love, and of Peace, which Christ came to diffuse deeply into the hearts and minds of men,—his new commandment,—and which is of irresistible power, when perfectly recognized and acted upon,—that ancient principle of evil and of wo had its place in the pilgrim heart. It showed itself somewhat in its treatment of the wild savages of New England, and it showed itself in the descendants of the Pilgrims in full force years after, in the direst of all its forms, civil war.

We have reached the age of our revolution. Peace was made. The stage of destruction, in the progress of human institutions, had been completed. But the stage of rest, of repose, that which has been said to be the second, was very imperfectly developed. The social elements were in motion. They had not come within the sphere of their own affinities. Individual pretension, and assertion, together with party alliances, showed themselves every where. Fierce antagonisms of diverse doctrines came out from among a people who had just been laboring together with the governing war principle; and it was not strange that the war of doctrine, and of speech, should replace the other form, or manifestation of the same principle. And this bloodless, but inglorious warfare has never ceased amongst us. There were circumstances however in the time that immediately followed the revolution, which strongly mark it. The great doctrine of equal right, of individual, and of universal liberty, had been asserted, and fought for, and, politically, had become the foundation of the new government. I say politically, for all that was strictly moral, and religious, retained much of its power for some time after the country declared itself free.



What now were the social aspects under which new institutions, new forms of government declared themselves? How did men live by themselves, so to speak, who had been so long under foreign rule? How was it with the young nation, which had reached suddenly its maturity, and by its own hand rather than by the consent of the parent state, had declared itself of age, free, politically and legally? You may at first suppose, that great and sudden changes showed themselves in the new order of things,—that social life would have been as deeply revolutionized as was the political being of the nation. But it was not so. Associations could not be destroyed at once. Domestic life, including the school and the church, with its forms and its truths, would retain some and many of its deep-worn characteristics. Dress, and the old and familiar intercourse, would hold place some time even in the progress of change, and by these and all related things would the old keep alive, and more or less deeply blend itself with the new. I will, in speaking of those times, ask your attention to what an ancient memory may enable me to record. I shall speak of things as they were, or as they seemed to me to be. You will, I trust, pardon me, if in any thing I seem partial to that early time. I do not mean to be unjust to its great product, the present.

I.—DOMESTIC LIFE. The discipline of the family was strict. It was often more than this, it was severe. Authority existed. It was felt. The special law for every delinquency was not in a book, nor was it always very distinctly laid down. It existed in the will of the parent, or of the master, for there was then such a word, and though associated with the affections in the formation or rather constitution of the moral nature, still these were rarely allowed to interfere with the punishment of wrong doing. This strictness of domestic discipline was the lingering life and power of the Pilgrim. In his family parental authority stood foremost. Obedience, exact submission, was the unquestioned duty of all who naturally, or by any other relation, came within its legitimate influence. I remember this fact in my early life, this severe discipline of those early days. I have referred it to the surviving domestic institution of the pilgrim fathers. Authority might have still great power, because of the recent political institution. This had been monarchical. A King, an acknowledged monarch, whose authority was claimed to be divine, and which claim was allowed by the popular mind—a King had recently ruled here, and though a revolution had been achieved, and the sentiment of loyalty to one great head of the nation had been partially extinguished in the recognized rule of millions, still I have no

doubt the old reverence for authority still lingered and still gave tone to domestic discipline. Now what was the effect, the visible effect of this upon society? How did it show itself in the young? It is a phrase that "boys will be boys." It was strictly true then that children *were* children. They formed only a numerical portion of the inhabitants. They had no active part in the doings of men. They daily went to school, and were duly flogged. They came home, and were not allowed to be in the way there. We had no "cold water armies." The infants in law held no conventions to influence political movements, elections, and what not. The apprentice had a master. He was subjected to exact rules in regard to the handicraft by which he was to earn his bread, and build up character. He was bound to his master by an indenture of two parts, and for seven years, and he could not be "free of the trade" unless he complied literally with the terms of the instrument which bound him to another. The reason for all this was thought a true one. The master clothed, fed, sheltered, and taught the apprentice. Was it not his right to find a return for all these benefits in the product of the labor of the apprentice in some part of that time of instruction when enough had been learned to render his apprentice useful to him? Was there not good reason for this, when this apprentice labor was daily rendering the young man a more accomplished mechanic? The trade which I follow for my daily bread, still requires the old time of study or apprenticeship. No one can get a degree, or license to practice physic, who is not twenty-one years of age.

The effect of a strict domestic discipline was seen every where. The young respected, paid deference to age. A young man stood uncovered before his father, and his master. He spoke when he was spoken to; and answered with respect. Reverence had place in the young heart, and declared itself. There was kindness and hospitality blended with it,—the homely feelings were with it too, and their expression was not wholly lost in after life. Something of this feeling exists in New England to this day. I refer here to the bow and the curtsy of the children in the interior towns, where crowds, and the stern rule of fashion have not suppressed the expression of that recognition of brotherhood in the race,—and where full grown men too accord the same kindness. I speak of these things as they existed between fifty and sixty years since, and refer to their partial continuance to this day in no spirit of complaint at the altered times. They were facts in my history, and having their growth in sentiment, deserve a passing notice here, as characteristics of an earlier age.

Domestic life, and habits, include *dress*. This was quite distinctive of the times. It partook of rule, just as did every thing else. The young were dressed simply, while social position, or rank, for that was not yet forgotten, had its power. You saw the boy at play with his jacket and trowsers, as now ; but his shirt collar, ruffled or plain, lay broadly open, exposing his whole neck to cold and heat, to the rain and snow. In the progress of change came first the collar button, or string,—then the ribbon, and at last the neckcloth, or cravat, as it was called. The older men wore the muslin stock with the silver buckle. From the jacket the transition was to the coatee, a garment now unknown, and then the full coat, never the frock. The mechanic retained the coatee into manhood for his Sunday dress, always working in his jacket, or shirt sleeves. Old men had their costume adapted to their age. The clothes were then ample. One of the coats would make two of modern times, and a vest would almost make a suit. It is curious to notice how, when cloth was scarce and dear, so much should be appropriated to the individual, and to contrast the early fashion with the present, when with the affluence in quantity, each person uses so little. A modern writer says, that the first coat made was a sack, with holes for the arms,—then two sacks were added for sleeves,—and now in place of the formidable collar of former times, we have only a hem. Carlyle's description of the modern coat has daily ample illustration through all Washington street. I should not omit the well-powdered wig, the cane, and the three-cornered, cocked hat. The minister often wore these, and was still more distinguished on Sunday, by his flowing robes, his ruffled bands, and his black gloves, with the ends of the right thumb and finger open, for ease in turning the leaves of the sermon. The judges in court term appeared in full dress of gown and wig, and their office, like that of the ministers, might be known by their dress. I remember when some men wore red gowns.

But why speak of so changeable a matter as fashion, especially in regard to dress ? Because dress has much to do with manners, and with life ; and in my early days fashion was not so capricious as it has been since, and dress had a much more permanent character. Like every other social fact, dress and fashion have their sources and their character in opinions and habits. Is it not a form of reverence for the past, which preserves to the present, the old custom, and secures its perpetuity, by jealous care of it ? When I think of some of the old gentlemen of half a century ago, especially of those who were then called old-fashioned, I seem to be among the companions of Standish, and of



Brewster, and of Carver,—to have been carried back two centuries in my country's history.—An old friend, of the old school, told me some years ago that he was walking in a street in Albany one day, dressed in his usual dress, his small clothes, silk stockings, shoes and buckles, and powdered head, when he observed a man very carefully watching him. He walked before him, and on each side, examining him very carefully. At length my friend asked him what he meant, what he saw in him which so much interested him. Said the man,

*“ Your honor, you are the very first jontleman I have seen in all Ameriky.”*

That was an hospitable age. With the strictness of the rule, there was much frankness, and generosity, in the life under and around it. Eating, and drinking too, were thought very pleasant things. The West India trade brought with it abundance of turtle, and tropical fruits in their season,—and the frequent deer of the unsubdued forest, made vension a not rare addition to the luxuries of the table. The slave trade was still permitted, and slaves, or those who had been such, remained in the families to which they had once belonged. They were esteemed amongst the most valuable domestics, and were always special favorites with the children. With all, they were excellent cooks; and were long remembered for their fidelity to those with whom they had been so long connected, and for their rare culinary skill. The following anecdote speaks for their skill in this way. Mr. ——— had a fine haunch of venison, which by being kept too long, in order to be ripe, was supposed to have passed the extremest limits of epicurism. The cook was directed to throw it away. He threw it upon a somewhat questionable piece of ground between Mr. ———'s garden and his neighbor's. His friend saw it, and directed his cook to bring it in. The haunch was examined,—pronounced in most perfect keeping for the table, and ordered to be made ready for cooking. A party was invited. The haunch, and accompaniments, were brought on the table in their order. It was eaten, and pronounced the very best of the season. Mr. ——— then gave the whole history of the venison, to the no small chagrin of his rival neighbor. The whole relation of domestics, of all classes, with families, was a kindly one in that day. If they were faithful, and the family prosperous, and disastrous changes were rare then, they were sure of continued kindness and care. They were not sent to hospitals or alms-houses when sick, and age did not loosen the ties which had bound them to their employers by long years of good service. There was much in this which existed longer in England than it has in

America, and which may exist there still. The domestic became a member of the family. He died among those with whom he had lived so long ; and they kindly followed him to the grave. The poor came within reach of the same influences. Families had those for whom they cared. And if they were the objects of public charity, this did not shut them up, and out, of individual and family sympathy. They were abroad in the town as belonging to it, and so were not forgotten. The church ministered kindly and affectionately to the wants of its poor members ; and even the harmless insane were free to roam about. Their awful malady, their want of reason, made a demand which was felt and responded to. They were not incumbrances upon the society in which they lived and moved ; and the current kindness saw not in them objects of annoyance or of fear.

[To be continued.]

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## HEALTH.

WITHOUT health no man can perform, to his own comfort or that of others, the duties of life. Health is the main spring of action—the wheel which puts all in motion. It is generally considered to be the special boon of heaven. To some extent, this is true, as one inherits from his parents a much better constitution than another. But far more is depending upon proper care, than on original stamina. One great evil which people have to struggle with, especially the young, is, not *knowing how to take proper care of themselves*. They do a thousand things to their injury, which they would not, did they know any better. It is, then, of the first importance, that people should be instructed on a subject of such vast moment. But here a difficulty arises—how can they arrive at this instruction ? Can they all be physicians ? Is not the health of the community committed to those men who have professedly studied the laws of life and the healing art ?

To these questions we must answer ; in the first place, they cannot all be physicians. There are other occupations and posts which ought, and must be filled by a majority of the population. We have no sympathy with that system which teaches that “every man is to be his own physician.” It is an erroneous opinion, and wherever adopted, the practice must be *empirical*, and frequently injurious—often doing more harm than good.



Men can learn something by education and experience. Those who have leisure to study the laws of health, and who actually do so, and who are much in the sick chamber and witness the development of disease, can, and ought to know more about these laws, and the remedy for disease, than those who are employed in different professions. Physicians should be educated men—men who are acquainted with general science and with natural and mental philosophy.

As to the next question,—the health of the community *is*, in certain respects, committed to physicians. But this is the case no further than their advice or counsel may be instrumental in protecting the mass of people from contagious diseases. The health of every man is placed, to a far greater extent, within his own power, than it can be committed to any other man, or class of men. This being the case, there can be no other road to safety, or protection from disease, to the great mass of the people, but to have them so far instructed as to be able to take care of themselves. Knowledge, to such an extent, can be diffused among them. They can be made acquainted with the general laws of physiology and prophylactics, and with what is calculated to promote or preserve health. But this will not make them physicians, though it may enable them to be seldom under the necessity of calling upon physicians.

Health was personified in the mythology of the ancients, by the goddess Hygeia. They pointed out for her abode places most remarkable for sylvan beauty. The mountain side, the shady grove, the undulating hill and dale, with the meandering stream; and all, gently fanned by the western zephyr, or the southern breeze. No bloody sacrifices smoked upon her altar—no oriental fragrance perfumed her atmosphere—the flowers of nature strewed her path—the music of the shepherd's pipe and the rustic maidens celebrated her festivals. She, indeed, had temples reared to her in the cities, but her favored resort was in the gymnasium and palestra. Here she trained her youth to endure fatigue; and to acquire that strength of body and contempt of danger, which made her the terror of all her opposers. Hygeia has always been favorable to liberty, and a friend to democracy. She has ever loved purity of morals and orderly habits. Those periods of greatest misrule and vice have been when the most destructive pestilences scourged the earth. In the fourteenth century, the midnight of ignorance and barbarism in Europe, the most universal plagues prevailed. The rules of Hygeia guide to the formation of the best code of laws. Let this never be forgotten.

## New Publications.

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*Physical Education and the Preservation of Health.* By JOHN C. WARREN, M.D., Professor of Anatomy and Surgery in Harvard University.

This is a book of ninety 16mo. pages, published and for sale by Wm. D. Ticknor and Co., corner of School and Washington sts. It is worth more than its weight in gold. It embodies the experience of a long life in the practice of Medicine and Surgery, and comes from one who needs not the commendation of Journals like ours. Nothing could have been more needed than such a book; and the subjects on which it speaks are just what every man, woman and child should understand. The first one named is *Physical Education*, upon which the community need "line upon line, and precept upon precept." Then follow the subjects of *Digestion, Exercise, Sleeping, Use of Water, Friction, Tobacco, and the Conclusion.*

We had penned the Introductory Remarks to this Journal several months before this book was published, but all the subjects here named, we had intended to bring before the public. We rejoice to find them here discussed with a degree of clearness, pathos and precision seldom found, and backed by an experience, perhaps, unequalled by any man in our country, in investigating the human body, prescribing for its diseases, and administering to its accidents. If we were booksellers we should rather be the publishers of these ninety pages, than of many huge folios which are sent forth to the public. It will be a most profitable New Year's present, and undoubtedly find its way into thousands of families.

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*The Book of Psalms*, metrically arranged. By JAMES NOURSE.

Published and for sale by Benjamin Perkins & Co., No. 100 Washington street.

This is a beautiful little volume, of 224 pages. It presents the Psalms, that interesting portion of the sacred volume, arranged in metre, in a very convenient pocket form, in fair and legible type, on good paper, and in a truly elegant style of workmanship. We advise all who wish for a very neat and convenient edition of these sacred devotions, to call and purchase a copy.

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*Practical Christianity*, in a Series of Essays. By JOHN BOWDLER, Jr., Esq. of Lincoln's Inn. First American, from the Edinburgh Edition.

"A Christian is the highest style of man."—YOUNG.

A volume of the above title has been presented to us. We have read it carefully, and been both delighted and profited by its

perusal. It is the work of a young lawyer of eminent talents, written in plain style, and states many of the great truths of Christianity so lucidly that none can read it without understanding them, and no pious heart can contemplate them without feeling impressed with purer motives and a more refined and chastened practice. Coming, as it does, from a layman, it should be doubly dear to the Christian world. It is eminently calculated to do good. It may be found at Benjamin Perkins & Co.'s, No. 100 Washington street.

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*Robinson Crusoe and his Man Friday.* A Game for little Girls and Boys. Boston: published by Wm. Crosby & H. P. Nichols, 118 Washington street.

In early life we read the story of Robinson and his man Friday, and have not encouraged the playing of cards much since. But we think there has been quite an improvement in card playing since we were young. These little games (for there are two of them) are harmless and very amusing for children, who require recreation, and relaxation from both study and labor. We consider the efforts made at the present day to render children precocious in mental progress a great evil, often resulting in loss of health and life.

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*Gathered Leaves: or Miscellaneous Papers.* By Miss HANNAH F. GOULD.

Miss Gould is a pleasing writer, and in the book before us has spoken with much propriety of Pity, The Grave Stone, Painter's Last Touch, The Broken Prism, The Old Elm of Lexington, The Haunted Forest, The Grave of L. E. L., and ten other subjects, worthy of attention.

The book is neatly executed, the articles well written, and the subjects so tastefully selected that it is calculated to afford amusement, instruction and profit to the reader. It was published and is for sale by Wm. J. Reynolds, No. 20 Cornhill.

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*Rules of Proceeding and Debate in Deliberative Assemblies.* By LUTHER S. CUSHING.

We have witnessed so much time worse than wasted in deliberative assemblies on questions of order and the intrusion of subjects foreign to the business under discussion, that we have long wished more definite rules for debate might be published, and not published only, but *read* and *followed*. We recommend the careful perusal of this little book to all who are, or expect to be, members of deliberative assemblies. It may be had at Reynolds's, 20 Cornhill.



*Lays for the Sabbath.*

This is a beautiful little volume, published by Crosby & Nichols, 118 Washington street, originally compiled by EMILY TAYLOR, and revised, with additions, by Rev. JOHN PIERPONT, of Boston. It is an elegant, pleasing and profitable collection of Sacred Poetry, and it is hoped that the lovers of this kind of poetry will find the book such as will make "the Sabbath a delight." Many of the pieces are of a first rate poetical and religious kind, and all of them seem calculated to amuse, entertain, delight and *profit* the reader. We hope it will, as it ought, command an extensive circulation.

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*The Cooper's Son, or the Prize of Virtue. A Tale of the Revolution.* Written for the Young, by the Author of "One Eyed Dick."

We began to read this Tale not expecting to read far, but we found no place to stop until we finished the book. We know not the writer, nor have we ever seen "One Eyed Dick;" but one thing we do know—he has written an excellent Tale, and, we believe, no young persons can read it without being profited. We wish they would "*try*." Published and sold by James French, 78 Washington street, Boston; Saxton and Huntington, New York.

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*Of the Medical Profession, and of its Preparation.* An Introductory Lecture read before the Medical Class of Harvard University, Nov. 5, 1845. By WALTER CHANNING, M.D., &c.

We have been kindly favored with a copy of this lecture. We also had the privilege of hearing it pronounced before the class, and most cheerfully add, we have been both pleased and instructed by it. It has been published entire in the numbers of the "Boston Medical and Surgical Journal," and has since been issued in a pamphlet form. It can be had at the office of the Medical Journal, 184 Washington street.

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A little work on "*The Mode of Baptism*" may be found at the Bookstore of Benjamin Perkins & Co., 100 Washington st. It was written by the Rev. Hubbard Winslow. Mr. Winslow always does his work thoroughly.

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*"La Bagatelle;"* intended to introduce very young children to some knowledge of the French Language."

We should suppose it good for its designed purpose. A child may learn considerable from it. Published by William Crosby and H. P. Nichols, 118 Washington st.

## Curiosities, News, Passing Events, &c.

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THE IVORY CRUCIFIX, OR STATUE OF CHRIST.—We have been permitted to inspect this wonderful specimen of architecture, or statuary. It *is* wonderful. The size is a proper one, to represent Christ, as he was crucified, in the strength and vigor of manhood. The representations of the bones, muscles and sinews, are fine. It is, of course, a conjectural representation of the appearance of Christ immediately after his dying struggle, and such an appearance, as we may well suppose, he then made. The anatomical and physiological resemblances are surprisingly preserved, not in the face only, but throughout the whole figure. It is about 33 inches in length, 8 inches in diameter, and weighs, it is said, 80 pounds. It must have been chiselled from an unusually large block of ivory. It was, no doubt, the work of a devout person, and is calculated to inspire reverential feelings. We fully concur in the opinion universally expressed by the press, that it is an admirable work of the chisel. But in the *monk story*, we have little confidence. We know nothing of the importer of this statue, nor of the poor monk who labored four long years upon this tusk in a solitary cell, and six months longer to give it the *finishing touch*; but we *imagine* it might have been the work of some ancient and renowned artist, long preserved in some consecrated spot. We select the following lines, relating to this statue, from the Daily Evening Traveller, of this city.

I thought not of the inspiration lent  
To cunning hand and head, the toil achieving;  
The pious heart, its mission well believing—  
O'er which, for years, the Solitary bent,  
That mission to fulfil his one intent;  
Nor of the skill, nor impudent, unpriced,  
Triumphant boldness, thus to chisel Christ!  
Looking—my troubled, weeping soul outwent  
To seek her Lord; and from the Jewish hill  
Upspringing to the right hand of the throne,  
Saw where that drooping Head with stars was crowned;  
Saw where that mocked One in His glory shone;  
And, gazing up in those dear eyes, she found  
Unutterable love!—solemn her joy, and still.

THE CHINESE MUSEUM.—China is all a museum now to us, the once outside barbarians. Since the philanthropic and Christian nation of Great Britain compelled these inhabitants of the “Celestial Empire” to pay her millions for rejecting the soporific drug, she has become “like another” part of this little planet, which all nations inhabit: and it appears there has been for centuries much that is curious and wonderful enclosed within her heavy walls and massive gates. If any one doubts this, we

advise him to take some bright, sunny morning, and visit the Chinese Museum now open for the reception of visitors in the Marlboro' Chapel. It will not be sufficient to take a peep merely into this splendid hall. One needs to spend hours there, and carefully *study* the various arts and figures so finely and prospectively portrayed before him. It is China in miniature. We were favored by the gentlemanly proprietor of this establishment with the privilege of inspecting its splendid interior, at the period when it was first opened to public gaze; and now, when about commencing the use of the editorial quill, we would call the attention of our readers to what is here to be seen. The admission fee will be money well expended and remunerated with interest.

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CAPE COD. CHATHAM.—We have recently visited this place. Cape Cod resembles an arm, half open, the elbow being at Chatham. The hand, the wrist inclining inward, is at Race Point, 33 miles N. by W. of Chatham. The length of the Cape is 65 miles, and its average breadth about 5 miles. The soil is sandy, and a considerable portion of it barren; still, there is some good land in Barnstable and Chatham, and, occasionally, an oasis in some of the other towns in the county. There is a scarcity of wood, but this is compensated by an abundance of peat. The people residing upon the Cape have many privileges which are not enjoyed by towns situated back in the country. They do considerable at the fishing business, and the manufacture of salt. They have many of the best seamen in the world. Many of the masters of packets, and merchant ships, and whale ships, which sail from our cities, reside on the Cape. The general characteristics of the people are confidence, hospitality and kindness. The cause of education has made much progress among the inhabitants of the Cape within a few years.

The town of Chatham is 20 miles E. from Barnstable, and 32 S. S. E. from Provincetown, or the end of the Cape. It was incorporated in 1712. Its population at the present time, 1846, is about 2,500. There are a number of fishing vessels and coasters belonging in this town. Many are owners in shipping from Boston and New York. There is an Academy here; and the public schools are said to be in good condition. There are four churches, of the following denominations—Congregational, Methodist, Baptist and Universalist.

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“PENITENT FEMALE’S REFUGE.”—The friends of virtue and religion have erected a large and convenient edifice at the south part of the city, which they designate by the above term. It was opened, with appropriate services, on the 10th of December, 1845. Interesting statements were made respecting the condition of the



society and the erection of the house, by Dr. Hale, of this city, the President of the Board of Managers. The City Government, esteeming it a commendable and praiseworthy object, made a *donation* of the lot of land upon which the building is erected. Clergymen from nearly all the religious denominations of the city were present on the occasion, as well as several from the country. Prayer was offered, and a Report from the Ladies' Association read, by the Rev. Mr. Stowe; remarks were then made by the Rev. Mr. Gray and Rev. Louis Dwight, and the exercises were closed with prayer by the Rev. Mr. Cushing, of Wells, Me. Many of the most wealthy, respectable and pious individuals in the city, both male and female, are engaged in this benevolent enterprise. It is very discreetly and unostentatiously conducted. Silently diffusing its charity, and restoring to virtue, and society, many of the unfortunate and fallen, it imitates Him who "came to seek and to save them that were lost." Many things might be said in their praise, but we forbear, thus imitating the wisdom and prudence of its managers. It is sufficient for the friends of religion to know that such an institution exists, and is wisely conducted and blessed of heaven.

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**THE BOYLSTON MEDICAL SOCIETY.**—The acting members of this Society are under-graduates of the Medical School in Harvard University. While attending Medical Lectures in that school, we had the privilege of belonging to the above-named Society. In the year 1823, a fund was established, through the liberality of the late Ward Nicholas Boylston, Esq., the interest of which is annually appropriated to the writers of the best dissertations presented by its members. This Society offers a good opportunity for weekly discussions, debates, lectures, &c., and for making the members acquainted with each other.

The President is usually selected from the younger class of medical practitioners in this city. Dr. Henry J. Bigelow is President at the present time. A few evenings since we had the pleasure of attending a lecture given by this gentleman before the members of the Society. We were much instructed and pleased with the lecture, but, as it is to be published, we forbear making any farther remarks upon it at present.

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**EYE AND EAR INFIRMARY.**—From the Report of the Surgeons of the Massachusetts Charitable Eye and Ear Infirmary, we learn that 1,271 patients have applied for assistance at the Infirmary during the past year. Of these, 955 were for diseases of the eye, and 276 diseases of the ear. The Surgeons speak of the inadequacy of the present buildings of the Institution, and recommend that efforts be made to provide a structure more worthy of the charity, because better fitted to fulfil its benevolent designs. The Surgeons are—Drs. E. Reynolds, G. A. Bethune, and R. W.

Hooper. The officers of the Institution are—*Managers*, R. G. Shaw, President ; Moses Grant, S. D. Townsend, J. A. Blanchard, Samuel Hooper, Henry Rice, James Lawrence, J. H. Wolcott, Amos A. Lawrence, John Borland ; G. H. Shaw, *Secretary* ; J. W. Edmands, *Treasurer*.

We hope soon to see a spacious and noble edifice erected for this benevolent and highly praiseworthy Institution. We have known patients speedily relieved here, who had been diseased for a considerable time in the organ of sight or hearing, both so essential to comfort and usefulness.

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BATHS.—We would call the attention of the public to the Bathing Establishment of Messrs. Miles & May, Nos. 8 and 12 Franklin street. We are located near this Institution, and have had an opportunity of witnessing the effects of the baths upon various classes of invalids. We have also tried them ourselves, and can recommend them to the public as a luxury, and believe them to be highly beneficial in many chronic diseases. They are excellent in removing any sudden check of the perspiration, and in almost all cutaneous diseases. We would invite the attention of our readers to the advertisement and recommendation of several professional gentlemen of this city, on the cover of this work.

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DR. THAYER'S GYMNASIUM.—Our readers will find an advertisement of this Institution, on the cover of this Journal. There is room to say but a single word, in our present number, of these exercises. They come properly within the scope and design of this work. Physical education is of the utmost importance. Had it been properly attended to, in years that are past, many who are now dead would have been alive, and many, who still drag out lives almost useless, would have been active men, in both body and mind. This kind of exercise should be taken only under proper directions by the debilitated and sedentary. Dr. Thayer, of this Institution, we are happy to say, is well qualified to give all necessary information.

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REV. MR. M'CLURE'S LECTURES.—On account of having been absent from the city, we have had the privilege of hearing but one of these lectures. It was the first. They are upon the early Puritans of Boston, and, we are told, are very interesting. We were highly gratified with the one which we heard. It is a good thing to be "put in remembrance of these" worthies.

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LOWELL LECTURES.—A course of lectures is now being delivered before the Lowell Institute on the "Military Art." Some have questioned whether that subject came within the provisions of the donor of that fund. We are not in the secret.

THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

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EDITED BY W. M. CORNELL.

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“Health consists with Temperance alone.”—POPE.

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VOL. I.                      BOSTON, FEBRUARY 1, 1846.                      No. 2.

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OUR JOURNAL.

It is written “the last shall be first and the first last.” This is now fulfilled, as it respects the title of our Journal. We have transposed it, because there has recently been a work published in this city called “The Monthly Miscellany,” of a very different character from ours; and we find many confound the one with the other. Had we known such would have been the case, we should have had the title at first as it is at present.

Another reason for the change is, we mean that the most prominent idea of the work shall relate to *Health*. There is enough to be said on this subject to occupy one Journal, and we design to make *that* the most prominent topic. Other subjects will come in, incidentally, under the term Miscellany, so that the character of the work will be essentially in accordance with our original plan, the title only being transposed, to render the designation more definite, and to carry out more fully that design.

We have, also, printed this number on 36 pages instead of 24, for the purpose of giving our readers more matter for the same price; also to afford more room for advertisements; and, in the last place, to bring it under the law of newspaper postage, as it will now go uncut and without a separate cover.



Our work is a small, but we feel that it is an important one. We know that had we possessed at an early age the knowledge of the laws of health which we now have, it would have saved us many a painful hour, and, probably, have added many days to our life. What is past, is gone beyond reprieve; but others are now young, and may be benefited by the dear-bought experience of those who have gone before them. We are not so vain as to think of accomplishing every thing that ought to be done in this great cause. But, if we fail of accomplishing anything, we shall have the satisfaction of having *tried*.

We feel very grateful to those gentlemen of the press who have so kindly noticed us, as many of them have. They have expressed their approbation of the plan and commencement of our effort, and wished us a prosperous course. We most cordially reciprocate their kind wishes. We believe there is a "*niche*" for us, and we mean to fill it as well as we can.

Our number of patrons for the past month has greatly exceeded our expectations. This seems to assure us that we have not mistaken as to what the community need.

We have been variously impressed since the publication of our first number. Some have kindly given us their advice *gratis*, for which, we suppose, the least return we can make will be our *thanks*. But we have more than once been reminded of that old pattern of industry, Ben. Franklin. We will give a certain story of his, as he has left it, for the benefit of all who may choose to read and receive it.

"There are in every country morose beings, who are always prognosticating ruin. There was one of this stamp at Philadelphia. He was a man of fortune, declined in years, had an air of wisdom, and a very grave manner of speaking. His name was Samuel Mickel. I knew him not; but he stopped one day at my door, and asked me if I was the young man who had lately opened a new printing-house. Upon my answering in the affirmative, he said that he was very sorry for me, as it was an expensive undertaking, and the money that had been laid out upon it would be lost, Philadelphia being a place falling into decay; its inhabitants having all, or nearly all of them, been obliged to call together their creditors. That he knew, from undoubted fact, the circumstances which might lead us to suppose the contrary, such

as new buildings, and the advanced price of rent, to be deceitful appearances, which in reality contributed to hasten the general ruin; and he gave me so long a detail of misfortunes, actually existing, or which were soon to take place, that he left me almost in a state of despair. Had I known this man before I entered into trade, I should doubtless never have ventured. He continued, however, to live in this state of decay, and to declaim in the same style, refusing for many years to buy a house because all was going to wreck; and in the end I had the satisfaction to see him pay five times as much for one as it would have cost him had he purchased it when he first began his lamentations."

"*Journal of Health!*" said one to us the other day; "why, my *health is good enough*; and if your book was on anything else, I would take it." Ah, thought we, you know not what may be before you. Within twenty years we have seen, and noticed somewhat carefully, many just like you. *Their "health was good enough,"* but they are now *gone*. Their health was *so* good that they took no care of it. They stood every wind, but a terrible storm came and swept them away with a stroke, root and branch. "O Tempora! O Mores!" When will men learn wisdom!

"What do you mean to make of your Journal of Health?" said another. "Is it the Graham Journal, or Dr. Alcott's, or the Philadelphia Journal revived?" We would just say, it is none of these dead Journals resurrectionized. Some of those we have never seen. Others we know contained some excellent articles on health. In a single word, then, we would say that this publication will contain such articles as in the judgment of its editor will conduce to the health of the community, and none of the various *isms* of the day will have an undue prominence, and none be countenanced but such as commend themselves to common sense.

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## REMARKS ON CONSUMPTION.

FOR several years past, we have devoted considerable attention to this disease. Our design in speaking of this direful scourge

of our own land, and the world, in this work, is to set before our readers some of *the means of prevention*. Disease of the chest has been, for several years past, a troublesome companion of ours, and we, therefore, feel as though we might say some things in reference to it which may be serviceable to others.

In the New York Medical and Surgical Reporter, we find the number of deaths from consumption in that city, to have been sixty-seven during the first two weeks of December, 1845. In the Boston Medical and Surgical Journal, the number of deaths in the city of Boston is reported weekly. We have examined this work, and find, that during the year 1844, the number of deaths, from consumption alone, was about three hundred. This, it appears, is a fair average for several years before. Some weeks during the Summer and early part of Autumn there were but two or three deaths from this disease a week, while in the Winter and Spring they have frequently numbered as high as twelve or fourteen. The last year, 1845, in the Bill of Mortality just published, there are four hundred and twenty-six deaths ascribed to this disease. Four hundred deaths annually, in the city of Boston alone, from consumption ! The fact is astounding, and we hesitate not to say (and we mean to prove the truth of our assertion by the statements of the most renowned physicians of the world) that hundreds of these persons might have been saved by proper care and attention. Probably, this assertion may seem startling to some, and they may be ready to exclaim, it cannot be true ; and to feel as though such a statement savors of impiety. Many will be ready to ask, Is not the hand of Providence in the death of every person ? And could they have lived longer than their "appointed time" ? We believe in an overruling and superintending Providence, as firmly as any one ; but *such* objections remind us of the remark of the old lady respecting Dr. Franklin's Lightning Rods, "*to think to preserve any thing from the lightning is to defy the Almighty.*" We find many still employ lightning rods. Or, we have often been reminded by such inquiries of the case of Zeno's slave. "*When his master scourged him for stealing, he said, it was decreed that he should steal. Yes,*" continued the Philosopher, as he repeated the flagellation, "*and to be flogged.*" Thus, of multitudes of those who die of consumption, they live as they list, and death, by this fell destroy-



er, is the result ; and the natural, legitimate result. This is as fairly the consequence of the lives which they lead, as death by poisoning is the consequence of swallowing the deadly drug. It may not, in all cases, be as easy to discover the connection between the course of life, or neglect of its proper duties, and the fatal malady, as between the poisoned chalice and the death of him who drinks it to the dregs. But, nevertheless, the connection is no more certain in the one case than in the other, Let us not be here understood to say, that all who fall victims to this disease are dissipated in their habits, or live immoral lives, or are guilty of any misdemeanor of this kind. We say no such thing. Some of them may have been intemperate and immoral, but by far the greater portion have fallen into the arms of this fell destroyer from (as we remarked in our first number) *not knowing how to take care of themselves.*

The greater part of the victims of consumption are sensible, *when it is too late*, that they have brought the disease upon themselves. We had an instance, in proof of this remark, since the January number of this work was published. A gentleman called upon us for medical advice, evidently threatened with pulmonary consumption. We asked what had been his profession. He said, he had all his life, till within three years, been in active business ; and added, "I believe, if I had always continued my active habits and my former occupation, I should have been a well man now." We have no reason to doubt but that he now has a correct view of his case. Change of habits, from activity to inaction, was, in all probability, the immediate cause of the difficulty under which he now labors. No person, unless he be aged, should change from an active to an inactive life suddenly.

The late Dr. John Armstrong, of London, a very eminent Physician, in his lecture on consumption, has one section entitled, "The Prevention of Consumption." He speaks of various means to be used to accomplish this object. He, then, believed that it could be prevented. He did not believe it could be cured, though he thought he had seen two or three persons who he supposed had had it, and who recovered. In one place, he says, "I believe sailing will often prevent, though it will not cure consumption." In another, "Fifty thousand persons die annually in England of consumption, and we know nothing which will cure tubercles

or arrest confirmed consumption ; hence we see how important it is to bear in mind the means of preventing this terrible disease."

M. Boyle, also, advocated the absolute incurability of tubercular consumption, but admits "*the possibility of its being almost indefinitely prolonged.*"

M. Laennec, a greater than either of the above named, admits that consumption cannot be cured by art, though it often *is* by the spontaneous efforts of nature. At the same, time he says "the development of tubercles may be indefinitely retarded." From these premises we are warranted in stating, that consumption may be *prevented*. This is all which we assert. We wish it to be distinctly understood, that we have no intention of adding another to the thousands of humbugs which already exist, by asserting that we can *cure* consumption. We believe, however, with Armstrong, and Laennec, and a multitude of others, that consumption has frequently been cured by *the spontaneous efforts of nature*. And we here add, that, in our opinion, *nature* always effects the cure whenever a disease is remedied. All that art can do is to remove the obstructions to the natural and healthful efforts of nature. Thus, if the perspiration is checked and the internal organs are oppressed, art administers the bath, or the medicine which opens the pores of the skin, through which, nature expels the poison and the invalid recovers.

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## "MY OWN TIMES, OR 'TIS FIFTY YEARS SINCE."

BY WALTER CHANNING, M.D.

[Continued from page 24.]

II.—THE SCHOOL. Education was cheap, and the amount taught was in some proportion to the means. There was less required of all classes as a preparation for the professions, and for other callings. There were schools for different classes, for with the other facts in the social history of the times just referred to, distinctions were more strongly marked than in the succeeding years. Still education was so cheap for all, that it was not difficult for any who desired it, by strong bent of intellect to obtain the best. The discipline of the school, like that of the family, was strict, and even severe. Punishment had its authority and

occasion in the will of the master, or the wilfulness of the child. What was taught was well taught, and it was deemed sufficient for its great and important purposes. The education of girls was very much in the hands of women, and it embraced much that was practically useful. Needle work in all its varieties formed an essential part of this instruction, while great accuracy in what was strictly intellectual was a paramount object. How often have I heard it remarked by those who lived into a later age, that girls were now not half taught. They know nothing comparatively of what it is most important for women to know. They are almost useless, where practical skill in domestic economy is demanded, and if they know latin, logic, and what not, they do not know how to spell. And then again, said these matrons—some of them old enough to remember the revolution, and earlier times, too—how feeble is female health, how debilitated are women by the wearisome and protracted studies of girlhood; how unfitted for that busy, active, important life for which nature designed them, and which their true place in society may, and does demand of them.

As I remember the studies and school discipline fifty years since, it was calculated to bring out the mind, rather than to fill it. Men were taught to think, and to act. Active life was before them in a country which offered every where occasion for action. The man was taught self-dependence by his very position, and if he would be true to duty, he had to see to it that he was prepared for it. The school offered the means for such preparation. The man was obliged to keep his mind alive. He was forced to use it. He was obliged to think.

III.—THE CHURCH. This, in its connections with Christian society, is an institution too important to be omitted in the briefest sketch of one's own times. I know no single institution which has undergone greater changes than this. Between fifty and sixty years since, the church was characterized by its authority, its felt power. The strictness of discipline which had marked an earlier period of our history, retained much of its ancient character. The Sabbath was a day of physical rest, and of apparent religious activity. The minister spoke with authority, and was regarded with reverence. As I remember the early clergy, they were, a majority of them, old men. To the young, age depends less on number of years, than it does to those who have attained or passed middle life; and a minister who has reached this period is looked upon by the young as quite an old man. I remember when I had passed fifty, a friend said to me,



“you will never see any old men again.” And there was truth in a remark which can hardly be understood or felt by the young who hear it.

But there were other circumstances which strongly characterized the ministerial office and influences. I have said the Church was strict in its rule. It was severe. It demanded of its immediate members a solemnity of deportment which often amounted to gloominess. To the young the Sabbath was inexpressibly tedious and uninteresting. We sat shivering in the winter through a long service, in a large barn-like building, without stoves, furnaces or carpets, listening to discourses which older heads might not always fully comprehend. The time between meetings, for the term “Church,” properly so called, was applied only to the Episcopalian order,—this time was spent in reading the Bible aloud, in reciting psalms, and in reading long sermons or listening to the reading of them. There was great variety in the religious denominations of the time and place. There were Jews with their synagogue, and regular service in the Hebrew tongue, on the last day of the week; and a sect of Baptists (Seventh-day Baptists) who worshipped on the same day. The Moravians had their clergyman, and house, and the simple and gentle doctrine of Christian love, as they receive, and practise it, was regularly preached. The Quakers were a large body, and had their weekly, and quarterly, and yearly “meetings.” There were also societies of Baptists, Methodists, Episcopalians, Presbyterians, Congregationalists, and Hopkinsians. The doctrines of Calvin were largely infused into the theology of that day, and they had then undergone but little modification. They formed much, if not all, the theology at the settlement of New England. I listened to them as somewhat added to by Hopkinsianism. I knew the venerable founder of that sect, and often heard him preach. The doctrine of “disinterested benevolence” which was the deep-lying principle of his system, had in his life, and his character, constant, and practical illustration. His society was small, and its means not large. Well do I remember the simple, unpainted parsonage, and the testimony every body bore to the daily, and self-sacrificing charity of the pastor. He accepted literally the saying of St. Paul, that he was ready to be damned for the glory of God,—how willing was he to “sell all, and to give to the poor”! It was the custom then to go to “look on the face of the dead,” and though very young, I went with others to see this patriarch saint in his coffin. The memory of him then, and of his exhaustless love, kindness, and charity, is fresher with me than are any of the peculiar doctrinal views

which, in his great infirmity and age, he gave to us from the pulpit.

The discipline of domestic life, of the family, of the school, and of the church, was thus severe, and often stern. The means of education were few. He or she who got most moral instruction, as we have seen, had to work hard for it. "Moral suasion," to borrow a modern phrase, had not replaced physical force, and he who did not accomplish his task, or was not ready to be taught, had his inner faculties moved by appliances to his physical sensibilities. He was, in other words, soundly thrashed, alike for his stupidity, as for his indolence. There was then no easy method to philosophy, no royal road to the multiplication table, or to long, or short division. And then infant literature, how unlike was it all to that which now in ocean waves rolls every where about us. This age is plethoric with books for the cradle, and for the mature intellect. It would almost seem that literature was the direct product of steam power, so super-affluent is it in its so-called treasures. Fifty-odd years ago we who were then children got our main supply for mere entertainment from Mr. E. Newbury, of St. Paul's Church Yard, London; and King Pepin, the Babes in the Wood, and Goody Two-Shoes, in their gilt, or silver paper covers, made up most of the child's library. For learning to spell we had Dilworth's and Webster's spelling books. How well do I recollect the latter, with its frontispiece, as it was called, being the likeness of its author, filling, with its well-curved hair, its huge face, and form, the whole large inside of the cover to which it was pasted. So much had the wood cut been worn in my time, that some of the features were hardly to be made out, and might well give some occasion for one item in the will of Cobbett, which reads somewhat after this manner. "I give and bequeath to Noah Webster five dollars, to be by him expended in a new engraving of his face in the frontispiece of his spelling book, that children may be no longer scared from their lessons; and on the express condition that he take *Esquire* from his name." Our later reading was slight. We passed from the nursery literature to such books as Robinson Crusoe,—Sinbad the Sailor,—Phillip Quarl,—Baron Trenck,—Sanford and Merton,—The Reprobate. Then for religious teaching, we had not Sunday Schools with their libraries and teachers, to make religion easy and entertaining. The New England Primer, with the Shorter Catechism, was the whole body of divinity for the young, and the larger work of the Westminster Assembly of Divines supplied the demands of a higher theological culture. Am I asked what did we learn from these, and like



means of instruction,—and what good it did to task the memory with such mysteries? I answer, that we early learnt habits of discipline,—we committed painfully to memory what was deemed sacred, and not the less so because it was not understood. The principle of faith was called into action, and if the child did not say with Sir Thomas Browne that he regretted that he was not called on to believe still more that he could not understand; he felt that he was not allowed to neglect the lesson, because he could not comprehend it. Authority had its place then in the important social institutions and relations which I have dwelt on, and submission to it, was an element in, or an occasion of that reverence, deference, or respect, which in so many forms characterized that age. I have spoken of the observance, you may call it the forced observance, of the Sabbath. This began early. The infant was carried to “meeting” for baptism the Sunday following its birth, however near its birth day might be to that sacred time, and this without regard to season. It was held as a truth, and was a saying, that nobody ever got cold by going to meeting, and the new-born infant was regarded as no exception to the current belief. The following anecdote is in illustration of the practice. Rev. Mr. — went to meeting one Sunday morning, at an early hour, as usual, and while waiting for the hour of service to arrive, he saw the sexton bringing in the Christening Basin. After the short prayer, the singing, the reading of the scriptures, he walked down from the pulpit to christen the child who had been brought into the house. He asked what the name was to be. The person who presented the infant said he did not know. The minister then asked whose child it was. He was told that his own wife had given it birth since he left home, and that according to custom it had been brought out for the rite of infant baptism.

Do you suppose that all this strictness in discipline begat solemnity of manner, or that it repressed the youthful spirit? It did no such thing. The children then were as full of play as are the children of this liberal, and as some would call it lax age. They might not have been as wise; and they certainly were not more conscious of their wisdom.

IV.—POLITICS. No account of my times would approach even to any thing like an accurate, or comprehensive view of them, which omitted politics in its recitals. In America, the questions of government, and of its administration,—what shall be its form, and who shall give it life,—these questions have ever had paramount interest. Such as these, it was, which drove



men, women, and children,—“gentlemen and scholars,” the priest and his people, to these savage lands, and set them at last ashore, on a wintry, unknown coast. Such too were the questions which moved the people to a rebellion, which success made a revolution, and such have been the “exciting topics” of every day’s history, down to this evening on which I speak. There have been discreet men, who have thought that the intellect and the heart of this wide spread, and thickly peopled nation, might now at least be somewhat better employed.

Let me, however, ask your attention to politics as I remember the subject in my early days,—what it then was, and to what has continued, in some important points, to be its history, since.

This history begins about ten years after the declaration of independence, about three after the close of the war of the revolution. Men were living in the vigor and freshness of manhood, who had taken vital part in that declaration, and in that war. Such men were frequent. They were from every town, village, and hamlet of the country. They did not all return! Enough did, however, to tell the story,—enough to form wide and important associations with what was attempted, and with what was done, for the political settlement of the nation. Washington was living. He came unharmed from a contest, in which death was in every moment, and in every act. He came from that war with the great, the immortal trophy of a nation’s freedom, the earnest and the prophecy of universal liberty. Jay then lived, and a purer statesman, or a greater man, “has never lived in the tide of times.” The Adamses were all living,—and the names of Franklin, of Otis, of Quincy, and of Lowell,—of Madison, of Jefferson, of the Randolphs, and of a host, were familiar, as are household words, in the hearts, and in the mouths of the people. The nation was in peace with all other nations. There was wide spread poverty. There was universal debt. The country owed every body, and almost every body owed his neighbor. And now what was the current sentiment in the nation? Looking at things as they were, at the loose bond of union which the existing form of government, a simple confederation of States only as it was, gave rise to—looking at this state of things and their wide and diverse relations, it might have been expected that political harmony would have been every where regarded, as the only possible condition of a true national action. But examine for yourselves, and you will easily learn how unlike this, was the actual fact. It was seen that some basis of government must be discovered and settled. Some great principle was demanded, which in its application would secure a wise and a

stable exercise of the rights, and privileges of freemen. This principle, and those directly connected with it, were at length, after conflict, compromise, and all related agencies, embodied in the written Constitution of the United States of America. It was next submitted to the thirteen States which then formed the union, and at length was adopted by them, and became the supreme law of the land. Washington was the first President under the Constitution. He remained in office two terms, or eight years, and then in perfect obedience, or rather in perfect harmony with the great idea, of which the Constitution and government were the manifestation, or so to speak, the outward life, he declined a re-election. At the close of the war of the Revolution, when that commission and that sword, the authority, and the instrument by which he had served his country, had performed their mighty function, he returned them to the people, who in solemn trust, a noble faith, had placed them in his hands. His FAREWELL was the seal to his great office, the crowning glory of the greatest human work which God has permitted man to look upon. What more simple, what more beautiful, what more sublime, than the close of that war-life! The moral nature in its highest attributes declared itself to this people, and to the world. There was in that simple act a revelation of the greatest, and of the best, that is in man. Think of such power held by an ambitious, a selfish nature. An army, knit to him by the indissoluble tie of a common suffering, and a common triumph, and loved as no man was ever loved before,—a whole people calling him father, and paying him the cheerful reverence of loving children,—what was there wanting to the unlimited possession and exercise of all power, had there been in that great soul a spot for the personal to have made there its dwelling place! Thanks be to God, there was no such spot there! It was itself light, and from it had poured living rays for the salvation of the people. How bright was it on that day, when its outward shining was no longer needed, when it retired into its own pure sanctuary to illuminate for him who had it, his own wide and onward path of individual duty. Washington retired from the Presidency in 1796. It would seem that it was his purpose to pass the rest of his life on his farm, in the genial and quiet pursuits of husbandry, and to which so much of his correspondence during the war had been directed. In the public business, in the midst of strife, of victory and of defeat,—of private jealousies, which even he did not wholly escape,—and of public embarrassments which he could not always at once remove,—in all these we find him true to all other interests, and



to which he was always ready, nay anxious to return. He was too well acquainted with the theory, the idea of which the new government was the outward sign, and expression, to hold an office which belonged to all, and which so many might so well fill. The country, however, again wanted him, and he obeyed its call. He was appointed Lieutenant General of the forces of the United States, an office second only to the supreme executive, and which has not been confided to any other during our history.

Let me notice another passage in the life of Washington which has always been of great interest to me. I mean his progress through the New England States in 1789. He left the seat of Government in October, because his health was failing in the midst and pressure of a most responsible office, and because he was desirous to see for himself something of the operation of new political institutions, or to learn what were their precise results, as far as they had been tried. With what enthusiasm, reverence and love, was he every where received! He never left his home, for a single moment, for the public heart was his wide habitation. The child came out to see and to welcome him, and so did the aged man. The nation had twined a wreath for his lofty brow, and the people rose up to place it there. He travelled with two friends only, men associated intimately with him in the government. His companions by the way side were the people, the whole people, the ministers of a nation's hospitality. He had lived among, and with them in the war. He had come to them now to enjoy with them that peace which he had done so much to procure. He came to my native town. He visited my father. My father was an officer in the administration of the national law, and had his commission from Washington. That commission, signed with his hand, is a family relic of great value. So is a letter of introduction of a young kinsman, which Washington wrote. My grandfather, William Ellery, a signer of the Declaration of Independence, and one of the latest survivors of that act, received from Washington an important and responsible office under the government, at its organization. I refer to this because, notwithstanding the stern conflicts, and the exterminating character of party, he held his office under five successive presidents. Efforts of all sorts, representations of every kind, were made to displace him. But he was not displaced. The only other case I recollect was that of General Lincoln, who held the same office in this State. He had been during the war the confidential friend of Washington. He held the highest rank in the army. His



political enemies labored to procure his dismissal from office, but they labored in vain. The above facts, which are brought to mind by remembrance of Washington's tour through the Eastern States, may be regarded as unworthy so public a record. But I began with reminiscences of my life, or rather of my times, and I may be pardoned this slight allusion to the personal, which has some bearing on my subject. Who may not feel, if not better, happier to have lived in such an age,—and with such a man as Washington? In his journey through these States, I have said he visited my father's house. Is not this public recollection of my earliest home, made more sacred by the fact, that its hospitality reached to the Father of his Country?

On the 13th of December, 1799, Washington died. He died of acute disease, in the fulness of his strength, and in the vigor of his intellect, and of his moral power. Never shall I forget the immediate effect produced by the news of his death. We heard it, in my native town, late on Saturday. On Sunday morning, I went to meeting as usual. The minister read that psalm of Watts, in which this line occurs,

“Princes must die and turn to dust.”

The leader in our singing had been a soldier in the revolutionary war, and had served in the army with Washington. He was a very tall, strongly built man, and of firm nerve. He rose when the psalm had been read, pitched the tune, as was the custom, and began to sing. When he came to the line above quoted, his voice trembled, it faltered, it stopped, and he sat down and wept like a child. Few events in my early life touched me so deeply as this. Whose eyes were dry in that whole congregation? The father of his people had just died, and the people mourned. A national funeral was proclaimed, and men, women, and children, on that wintry day came forth to lament a father's death. His pall was borne up by the whole people. The word of public Eulogy came from eloquent lips every where, and sermons spoke from countless pulpits of the loved, the venerated, the lamented dead. Poetry gave utterance to its inspired thought, and the simplest heart gave voice to its grief.

Did not Washington die in the fulness of his time? Was it not well with him,—was it not well for us, that sudden death took him from among the ways of men, and gave him in sacred, everlasting trust to the great and the good of all succeeding times? There were sadder things in this country's history, than that death bed on that December day in 1799. I hardly know how to tell this part of my story, but I must tell it as I may be able. Before that death, men had appeared amongst us who made question of that

great life, a life of self-sacrifice, the like of which history has few if any examples. Party-spirit, which sees no truth, no good, in what it thinks opposed to it, or which itself opposes,—party had “commended the ingredients of its poisoned chalice to the people’s lips.” They had tasted, they had drank it. Washington did not escape calumny. Did he not die at the fittest time? Was it not in infinite kindness that death came as it did? With what unutterable grief would he not have witnessed the political strifes, the party anarchy, which so soon covered over, and up, this whole nation? He was not indeed spared the reading of Letters which assailed his patriotism, and ascribed personal and vulgar motives to his public conduct; and other writings appeared before his death from hireling foreigners, said to have been imported to vilify him. Did he not die at the fittest time? And what a life was his! Are we always sensible of what we owe him? Do we remember that single fact in his history which separates him from all other heroes, viz. that he carried this country through a war continued many years, and that so far from asking pay for such services, he used his own property to aid in its prosecution, and looked to its great liberty, as his sole, his whole reward. He lies in peace, on the gentle bank of his own Potomac. Let us reverently visit in imagination his narrow tomb there, and erect for him an everlasting mausoleum in faithful, loving, grateful memories!

[To be concluded in next No.]

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## THE BEARD.

WE have already said so many times that one grand object of our Journal is to *prevent disease*, that perhaps we are justly chargeable with tautology. However, something will now be said of the means of preventing diseases of the throat, such as Laryngitis and Bronchitis. It is a well known, and generally acknowledged maxim, that, in the works of nature, there is nothing superfluous. If there be truth in this maxim, then the hair which grows on the chins or throats of men grows there for some other purpose besides being shaved off. In the 30th volume of the Medical Journal, in the number for June 5th, 1844, we find the following remarks on the protection which the beard, or hair, affords to these important parts. “The growth of the beard, medically



considered, presents a breast-work of protection for the lungs and throat ; and is useful for the healthy performance of the functions of these parts. It is nature's own respirator ; and none made by art can meet the indication so well. Pains of the teeth and other neuralgic ailments, are greatly prevented by the growth of the beard ; and, by high authority, relapses in fever have been ascribed to the shaving of this appendage, to say nothing of its other relationships to health and disease."

The question has often been asked why clergymen are more often subject to diseases of the throat and lungs, than lawyers or others who lecture on popular subjects, or public speakers of any kind ? It certainly is a question of considerable importance. Our belief is that one prominent reason will be found in the fact that clergymen are much more accustomed to the practice of shaving their throats than any other class of public speakers. A majority of lawyers, and other public speakers, except preachers, wear the natural beard upon their throats. We knew a clergyman who was so much afflicted with hoarseness, as to be unable to speak audibly in public. A chronic weakness of the laryngeal and bronchial vessels, when slightly affected with a cold, utterly took away the power of speech. Nature provided him with a thick, and somewhat shaggy beard, which he was in the habit of shaving, as closely as an apparatus, contrived for the purpose, would admit, which, by the way, was not always very smooth, and that often not without partaking a little of the feeling which the purchaser of "Peter Pindar's razors" had, when he came to try them. A friend, one day, suggested that, if the hair were allowed to grow, as nature designed, upon the throat, it would afford protection to those vessels which were so sensitive and easily affected by atmospherical vicissitudes. He tried the experiment, and found, after considerable time, that he was less afflicted with hoarseness than formerly.

But it was the custom for men of his profession to be closely shaven, and for one to be out of this fashion was considered as unministerial, as it once was for one of the profession to be seen in public without his gown and bands, well powdered wig, and black gloves with a hole for the thumb and forefinger ; or, as unmedical as it would now be for the Doctor to write a prescription in plain English instead of mongrel Latin. So, once, when he was expecting to appear, the next day, before a more fashionable and élite congregation than usual ; where the ladies wished the gentlemen to be well trimmed, and the gentlemen themselves were so afraid of "goat's hair," that they appeared as beardless as a youth of fifteen, or as emasculated by an unnatural



transaction, as the softer and weaker sex, he shaved off the full growth from the throat and rendered it as smooth as the nature of the case would admit. This act of tonsure was performed on Saturday, and the reader may judge of its effect and of his disquietude and mortification, when he is told, as was the fact, that on Sunday he was unable to speak in consequence of a sore throat and severe hoarseness.

He has tried this experiment so many times, and the result has proved so similar, that he fully agrees with the writer above quoted, and has deliberately settled the question in favor of wearing beard on the throat, how strongly soever the tide may set in favor of men's transforming themselves into women (so far as appearance is concerned), or depriving themselves of that natural criterion by which the Creator has marked the distinction between the sexes in legible characters upon the countenance. Every one knows it is of no avail to be out of fashion, and, therefore, he can expect no quarter when talking on this subject.

We should have full confidence in being able to defend this position *against shaving off the beard*, from scripture and from profane history, from the example of prophets and patriarchs, Christ and his Apostles, from Greeks and Romans, Turks, Persians, and almost all others, formerly; but, against an unnatural and inhuman custom, sanctioned by the *Tyrant Fashion*, first introduced by a beardless boy on a throne to make *him* look as manly as his courtiers, and *them* as effeminate as himself—we cannot expect to prevail, and shall therefore, probably, have to let as many of the men as please to do so, make themselves look as much like the softer sex as they can.

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### SANGUINARIA CANADENSIS. COMMON BLOOD ROOT.

THIS plant is indigenous to this country, grows in low grounds, in meadows and woods. The root is fleshy and throws out a few fibres. The outside is red, and when fresh and newly broken, emits a bright red juice. The leaves are large and shaped somewhat like a heart. They are few and only one on a stalk. Very early in the spring, before the leaves are grown, it puts forth white flowers.

This root possesses various medical properties. It is used as an emetic, sudorific, emmenagogue, expectorant, detergent, &c.

It is possessed of alterative properties. It is employed in bleeding from the lungs, scarlet fever, croup, and various other diseases. The powdered root is a good caustic or escharotic. It is often very serviceable in pneumonia or inflammation of the lungs. Two drachms of the root put into half a pint of boiling water, and taken, a tea-spoonful at a time, once in two or three hours during the day, have been of signal benefit. From ten to fifteen grains of the powdered root is a good emetic. A patient recovered from the most troublesome sore eyes I have ever met with, while using Blood Root in small doses. Perhaps its efficacy is nowhere more decided than in that dangerous and alarming disease, the croup. Some excellent remarks on its use in this disease were published in the Boston Medical and Surgical Journal of December 17, 1845, communicated by J. A. Allen, M. D., of Middlebury, Vt. We give them in the Dr.'s own language.

“The root of the common bloodroot, *Sanguinaria Canadensis*, has long been known to possess a powerful influence over the secernent system. Its alterative and deobstruent property has been experienced in gastric affections, and in chronic diseases of the chylopoietic viscera. It is an efficient and powerful emetic, and this quality, in combination with its alterative character, the influence it exerts over the vascular system, and its peculiar influence on the mucous surface of the fauces and larynx, appear naturally to show its suitability for the removal of the several varieties of tracheitis. Waiving, however, all pathological and pharmacological considerations, experience has fully confirmed my most sanguinary expectations of its value. In the early stage of the disease, the finely powdered bloodroot, administered in quantity sufficiently large to promote full vomiting, generally arrests its progress. If, however, after the emetic operation, the complaint be not entirely removed, it will be well to use, in as full doses as the stomach will tolerate without being rejected, a solution of the acetate of sanguinarine, and repeated every two, three or four hours. This solution is very speedily prepared by moderately boiling two or three drachms of the powdered root in about a gill of common vinegar, which may be sweetened with sugar or honey to render it more palatable. If the vinegar be very acid, it may be diluted with water to render it more agreeable, without essentially impairing its property. In the intermediate time, if there remain any febrile action or inflammation of the larynx or trachea, an alterative diaphoretic powder ought to be used.

“Caution is required lest a hyper-catharsis be produced. It is a principle founded on experience, and it is as old as Hippo-



crates, *that diseases of the respiratory organs do not bear well powerful cathartics.* And, indeed, one of the greatest evils attendant on the ordinary treatment of the croup, is the liability of the required and frequently repeated antimonial emetics to run off by the bowels and produce fatal prostration. More than one instance of this kind has fallen under my own observation. By the bloodroot treatment, this inconvenience is avoided. I have never known it occur, and I have relied on this treatment for the last fifteen years, and during this period I have not lost a patient with this complaint. The number of cases subjected to this treatment I cannot at this moment determine, but at least forty cases have during this time fallen under my care."

"The tepid bath will be found a valuable adjuvant in each of the varieties, and in the first, second and even third stages of this affection."

"The use of sanguinaria in tracheitis is not presented to the medical public as novel or unprecedented. Dr. Tully has informed us, in his prize essay on Sanguinaria, published in the American Medical Recorder for January, 1828, that it was successfully used in the croup by Dr. Jehiel Hoadley, of Middletown, Conn., as early as in 1775; that it was subsequently used by Jared Potter, M. D., one of the first physicians in his day in that part of the country; and in 1817, Dr. Ives, of New Haven, stated that the bloodroot given in large doses, sufficient to produce full vomiting, often removes the croup, if administered in the first stages. 'It has been given,' he remarks, 'for many years in the country, some physicians relying wholly on this remedy for the cure of the croup.' (Vide Bigelow's Medical Botany.)

"Dr. Tully, in the essay mentioned, remarks, 'the croup has lost most of its peculiar terrors, and may be as often cured as any one of the severer phlogotica.' 'In the earliest stages of bronchlemmitis membranifica v. tracheitis,' he says, 'free vomiting with the sanguinaria may be considered as very nearly *a specific*, at least for all ordinary cases.'

"It is a subject of regret and not a little surprise, that notwithstanding the utility of the sanguinaria in the treatment of croup has been before the profession for such a length of time, it has not been introduced among other medical agents into our standard works. In Tweedie's Library of Practical Medicine, with notes and additions by W. W. Gerhard, M. D.; in the foreign Cyclopaedia of Practical Medicine, edited by Robley Dunglison, M. D.; and in the most excellent Dictionary of



Practical Medicine by I. Copland, edited by the indefatigable C. A. Lee, M. D., no mention is made of the use of sanguinaria in croup. This fact is the more remarkable, since among the American editors may be reckoned some of the best bibliographical physicians of the present age."

"It should be borne in mind that in all cases of any considerable severity, full vomiting with the sanguinaria at the commencement of the disease is of vast importance; and this process should be repeated as often as the symptoms may require, and in the intervals the free employment of the article, as it has already been mentioned, should be pursued.

"But by advocating the pursuance of the plan of treatment I have alluded to in this paper, it is not designed to present the sanguinaria as an unfailing specific in all cases. This is more than should be expected from the use of any remedial agent. Even the quinine or the bark, which has so long sustained the character of a specific in intermittent fever, sometimes fails. All that can reasonably be anticipated from the judicious and appropriate use of any medicinal article, is that it shall generally prove successful. With this reservation, no fears are entertained but what the proper use of the sanguinaria, in each of the varieties of tracheitis, will satisfy all reasonable expectation."

We believe the Blood Root will be found nearly, if not quite as efficacious in the Scarlet Fever, as in the Croup.

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## TREATMENT OF WARTS AND CORNS.

AN Agent engaged in circulating our Journal writes us, that one gentleman says, he will take it, if we will tell how to cure a "sore throat;" another, how to cure "*warts*;" and a third, "*corns*." We can assure these gentlemen that we will attend to all these matters in due time. We shall give the opinion of a Medical Journal on "sore throat," in another place. We would just say here, that, whether those persons, or any others, please to take the Journal for the purpose of learning how to cure those two troublesome excrescences, corns and warts, or not, we will give them the opinion of one of the best and most eminent Surgeons on cutaneous diseases, Dr. Erasmus Wilson, on the treatment of "*Warts and Corns*."

“The treatment of warts is to pare the hard and dry skin from their tops, and then touch them with the smallest drop of strong acetic acid, taking care that the acid does not run off the wart upon the neighboring skin, for if it do, it will occasion inflammation and much pain. If this practice be continued once or twice daily, *with regularity*, paring the surface of the wart occasionally, when it gets hard and dry, the wart may be soon effectually cured.

“The same treatment will keep corns under, in spite of pressure ; but there is a knack in paring them which I will now explain. The end to be gained in cutting a corn is to take off the pressure of the shoe from the tender papillæ of the sensitive skin ; and to effect this object, the summit of the corn must be cut in such a manner as to excavate it, the edges being left to act as a bolster and still further protect the central part, where the longest, and consequently the most sensitive papillæ are found. The professional chiropodist effects this object very adroitly ; he generally works round the centre, and takes out the fibrous portion in a single piece. He digs, as he says, for the root. There is another way of disposing of a corn which I have been in the habit of recommending to my friends ; it is effectual, and obviates the necessity for the use of the knife. Have some common sticking-plaster spread on buff-leather ; cut a piece sufficiently large to cover the corn and skin around, and have a hole punched in the middle of exactly the size of the summit of the corn. Now take some common soda of the oil-shops. and make it into a paste, with about half its bulk of soap ; fill the hole in the plaster with this paste, and cover it up with a piece of sticking-plaster. Let this be done at bed time, and in the morning remove the plaster, and wash the corn with warm water. If this operation be repeated every second, third, or fourth day for a short time, the corn will be removed. The only precaution requiring to be used is to avoid causing pain ; and so long as any tenderness occasioned by the remedy lasts, it must be repeated. When the corn is reduced within reasonable bounds by either of the above modes, or when it is only threatening, and has not yet risen to the height of being a sore annoyance, the best of all remedies is a piece of soft buff leather, spread with soap-plaster, and pierced in the centre with a hole of exactly the size of the summit of the corn. If it can be procured, a better substance still for spreading the plaster upon is ‘amadou,’ or ‘German tinder,’ commonly used for lighting cigars, and kept by the tobacconists. This substance is softer than leather, and does not become hard and ruck up, as the latter does, after it has been on for a short time. The

soft corn is best relieved by cutting away the thick skin with a pair of scissors, avoiding to wound the flesh ; then touching it with a drop of Friar's balsam, and wearing habitually a piece of cotton wool between the toes, changing the cotton daily. Cautic, as an application for the cure of corns, is a remedy which should be used with great caution, and would be better left altogether in the hands of the medical man."

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### PHYSICIANS' PRESCRIPTIONS IN LATIN.

The following witty article is from the pen of Douglass Jerrold.

It is impossible to deny that there is some tough reading in the world. Egyptian hieroglyphics puzzle most people—Etruscan inscriptions cannot be read by those who run—and—to ascend from antiquity upwards—even the contemporary pot hooks and hangers wherewith John Chinaman labels his tea boxes, are by no means lucid in their signification. But neither sculptured stones from Egypt—nor vases from Etruscan tombs—nor tea boxes ornamented with the most mystic devices of China ink—are more obscure in the tale they would tell than the little slips of paper which the doctor tells us to carry to the apothecary, and, on the "shut our eyes and open our mouth" principle, swallow the mysterious substances, solid or fluid, represented by the equally mysterious writings in question.

But the medical profession is a learned profession, and its members use Latin because Latin is a learned language. We should like to hear a few "general practitioners" indulging in a quiet chat on Sir James Graham's new Medical Bill, or on mesmerism and homœopathy, in the vernacular of the Cæsars. We should see how deep the learned profession was in the learned language. But who says that doctors write Latin? Their Latin is no more Latin than it is English; they have only half translated the tongue they employ; they have taken it out of English without putting it into any other language in particular. Our Sangrados, too, add insult to injury—they make us swallow their nasty stuffs, and call them by barbarous names to boot. They insist upon their Latin being as horrid as their drugs; not only is the draught nauseous to one species of taste, but the formula under which it is administered must be revolting to another.

But bad Latin is not our principal objection to our friends of



the College of Surgeons and Physicians. Even if they could write Ciceronian prescriptions, which they can't, or, at all events, won't—we ask, what would be the *cui bono* of doing so. We are not Romans, but Englishmen. Write as you speak. You ask us to put out our tongues, and to let you feel our pulse, in plain English; you find the one too white, and the other too fast. Why don't you tell us the names of the drugs we must swallow, to restore the fine red of the one, and moderate the jog-trot of the other, in plain English, too?

Gentlemen, “Medicine-men,” or “Mystery-men,” as the Ojibbeways and their red brethren of the wilderness call you; there has been from time immemorial a considerable quantity of humbug in your profession, the still existing remnants of which we would fain see purged off. In times of yore, when people called you leeches and chirurgeons, you added a good many of the tricks of the juggler to your legitimate craft. You were then the prime professors of alchemy, of astrology; the principal conjurors and magicians of the olden time, ere the advent of Herr Dobler and the Wizard of the North; you masqueraded in flowing robes and long beards, and carried white wands like the stewards at a charity dinner; you used a mysterious jargon, both in your medical and your surgical practice; you applied one to aid you in carrying on the other; you had sympathetic powders, and charms and enchantment; you worked both by spell and pill; *hax, pax, max*, was an old medical charm against the effect of a mad-dog's bite; the not very dignified syllables of *och, och*, you held to be able to perform cures, to accomplish which sulphur ointment has obtained a more modern celebrity. Long ago, however, you gave up reading your patients' symptoms and chances in the stars, and you now look for the legitimate reward of your learned labors rather to guinea fees than to the mystic riches of the crucible. So far so good. You have in a measure kept pace with the world which is moving on around you; but still in some respects you are lagging; still you have a longing for that veil of mystery, which once hung, awe-inspiring, around you; still in your prescriptions live the embers of your former secret fires; still, in ordering a simple pill or a soothing draught, do you fondly hug the glory with which the *omne ignotum pro magnifico* invests you. Of the old mystic formulas you still have a fond recollection. Gentlemen, your faith in spells is not yet quite at an end. In ordering a dose of salts, your *sulph. mag.* corresponds to the ancient *och, och*. We never see a prescription setting forth the necessity of beginning next day with a dram of castor oil, the

neat and appropriate sentiment couched under the dim phraseology of *ol. ric. cras. mane*, without thinking with great tolerance of the days when *hax, pax, max*, and similar luminous and useful sentences, were in great vogue and vigor.

Drop, then, we beseech you, the last links which connect science with nonsense—the Doctor with the Diddler family; rhubarb will do as much good when ordered in English as in dog Latin; senna is not a bit more agreeable as *Sol. Sen.*; nor cream of tartar as *Bicar. Pot.* Apothecaries can understand “to be made into a draught,” just as well as *Fiat Haustus*; and even the most ignorant will not require more spelling over “the mixture to be taken at bed-time,” than they would to read and understand *Mist. hora somni*.

Dr. J. V. C. Smith writes as follows on the subject. “Some of the most distinguished practitioners of England are giving the praiseworthy example of having their prescriptions in plain English, which every apothecary’s boy can understand. No mistakes are made like that of putting up arsenic for cream of tartar, when one’s vernacular tongue is the guide. A few are attempting to revolutionize the language of prescriptions here, but without much vigorous effort.”

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## SMALLPOX AND VACCINATION.

As the Smallpox prevails very extensively in various parts of the country, and as people express considerable anxiety on the subject, we would state that, so far as we know, most of the cases have been of a very mild type, and have been as easily managed as measles or whooping cough, or any of the contagious diseases.

The Medical Examiner, of Philadelphia, says—

“We have never known smallpox to be so prevalent throughout the country as at the present time. Cities, towns and villages, everywhere, are infested with it to a great extent; and, what is remarkable, the epidemic seems to be as mild as it is prevalent. The great majority of cases occur in persons who have undergone a degree of protection by having previously had the disease or been vaccinated, and in such, as usual, it is greatly modified—the attack consisting of more or less pain in the head and back, some nausea, fever for a day or two at the commencement, with a very sparse eruption, and *no secondary fever*. Such

cases require very little treatment, recover in from three to five or six days after the first appearance of the eruption, and are followed by no disfiguration."

The following questions with their answers appeared in the Boston Medical and Surgical Journal of Jan. 14th.

"1st. Do you think it necessary that an individual should be vaccinated more than once in the course of life, provided we are *certain* that he had the *real vaccine disease* in the first instance? 2d. If so, how often; and do you think that frequent vaccination will prevent a person from having the varioloid, if exposed to the smallpox? 3d. Will a person who has had the vaccine disease, take the *varioloid from the varioloid*? 4th. Will a person who is not protected in any way, take the *small-pox* from the varioloid? 5th. At how early, and at how late, a period will it do to take virus from the arm, to be used again, and does it make any difference whether it be taken from a child or from an adult, provided they are both healthy?"

"To these interrogatories we give the following answers as the result of our experience. 1st. As the question is stated, there is no reason why the operation should necessarily ever be repeated. 2d. Varioloid is exhibited only in persons imperfectly vaccinated; that is, the virus is purulent, or has undergone changes by age and atmospheric exposure, which leave a susceptibility to receive smallpox, but modified by the partial constitutional influence that even deteriorated matter exerts on the system. 3d. Yes, if he had the vaccine disease imperfectly. 4th. Yes. 5th. It may be taken as early as the sixth day, but never later than the eighth or early part of the ninth. Much of the bad virus, and therefore imperfect vaccination, is from matter taken later than the eighth, viz., the ninth, tenth, and even twelfth day—especially when performed by all sorts of persons, with pins, needles, &c. By common consent, a child is considered the best source from which to procure virus."

No man among us is better qualified to give an opinion on these interesting questions than Dr. Smith.

## POETRY.

[A friend has presented us the following beautiful lines, which have never been published. We most cheerfully insert them in our Miscellany, for we believe they are worth preserving. They were written on a blank leaf of a copy of Byron's *Bride of Abydos*, which belongs to the New York State Library, and are said to have been composed by a lady of Albany.]

KNOW'ST thou the land where the hardy green thistle,  
The red blooming heath and the hare-bell abound;



Where oft o'er the mountain the shepherd's shrill whistle  
 Is heard in the gloaming so sweetly to sound?  
 Know'st thou the land of the mountain and flood,  
 Where the pine of the forest for ages hath stood;  
 Where the eagle comes forth on the wings of the storm,  
 And her young ones are rocked on the high cairn-gorm?  
 Know'st thou the land where the cold Celtic wave  
 Encircles the hill which its blue waters lave;  
 Where the virgins are pure as the gems of the sea,  
 And their spirits are light as their actions are free?  
 'Tis the land of thy sire, 'tis the land of thy youth,  
 Where first thy young heart glowed with honor and truth;  
 Where the wild fire of genius first caught thy young soul,  
 And thy feet and thy fancy roamed free from control.  
 Then why does thy fancy still dwell in a clime  
 Where love leads to madness, and madness to crime;  
 Where courage itself is more savage than brave,  
 Where man is a despot, and woman a slave?  
 Are the daughters of Albion less worthy thy care,  
 Less bright than Zuleika, less soft than Gulnare?  
 Ah, no! 'tis the magic that dwells in thy strain  
 Gives life to the action and soul to the scene;  
 And the deeds which they do and the tales which they tell  
 Enchant us alone by the power of their spell.  
 Then strike thy wild lyre, let it swell with the strain,  
 Let the mighty in arms live and conquer again,  
 Their past deeds of valor thy lays shall rehearse,  
 And the fame of thy country revive in thy verse.

### New Publications.

*The Midshipman in China*, or Recollections of the Chinese.  
 —This work was originally published by the Religious Tract Society of London; it is now republished by the A. S. S. Union. It is not strictly religious, but will be instructive on the habits and customs of the Chinese.

*Napoleon Bonaparte!*—Sketches from his history, adapted to the young. It contains many anecdotes of that wonderful man, which may benefit young persons, if rightly contemplated.

*My Mother's Stories*, 1st and 2d Series.—Who has not been delighted by a "Mother's Stories!" He, who has not, has met with a loss which no earthly friend can supply. The above four little volumes are for sale by Wm. B. Tappan, at the A. S. S. Depository, No. 5 Cornhill, Boston.

*Dr. Wilson's Treatise on the Skin*.—We have been presented with a copy of this valuable work by the Publishers, Messrs. Appleton & Co. of New York. It is an interesting and well written work, in 13 chapters, embracing all classes of cutaneous diseases, detailing their symptoms, or diagnostic signs, with the best mode of treatment. The subject is of vast importance and handled in a masterly manner. The anatomical structure of the

different textures of the skin and those parts which are intimately connected with it, is illustrated by several steel engravings. Warts, Corns and Hairs are all beautifully and accurately magnified, and are thus made an interesting field of study. It is, in a word, the best treatise on the skin that we have ever read. It is for sale by Jordan & Wiley in Boston.

*The Conquest of India by the Church.* By the Rev. S. B. Munger.—This is an interesting, well written volume of 378 pages, in fair type, and on good paper, containing several plates, figures and representations of the Heathen and their customs.

*The Teachings of Nature, or, The Songs of Earth.*—This is a little book of poetical effusions, of considerable merit, and well calculated to lead the minds of children “Through nature’s works up to nature’s God.”

*Life Scenes. A New Year’s Gift.*—Edited by Mrs. H. C. Knight.—It contains many appropriate pieces to remind one of the lapse of time and its final winding up at the Last Day. These three books are for sale by C. C. Dean, 13 Cornhill.

*The Housekeeper’s Annual and Ladies’ Register.*—If “the Housekeeper” keeps her house as neatly, and the “Lady” dresses as elegantly, and her mind is as richly adorned, as the book bearing the above title is splendid in its appearance, she will well merit the encomium—“Many daughters have done virtuously, but thou excellest them all.” Published and for sale by Wm. Crosby and H. P. Nichols, 118 Washington street.

*Bishop Hopkins on the Ten Commandments.*—This is a standard work illustrating and enforcing that sacred code of morals promulgated from Mount Sinai to the Israelites. Published by the American Tract Society, Cornhill, Boston.

*The Boy of Spirit, a Story for the Young.*—This little work contains ten chapters, upon as many important subjects. It was written, as we suppose, by a young lady, who seems to possess the inheritance of authorship from her mother. It is an excellent story. For sale by Crosby & Nichols, 118 Washington street.

*The Dream Fulfilled, or the Trials and Triumphs of the Moreland Family.*—This book is inscribed to Mrs. Abbott Lawrence. The Publisher informs us that it has thus far had a rapid sale, and from a hasty perusal of its pages, we should think it deserving of patronage. For sale by the Publisher, 78 Washington Street.

*The Teeth Almanac of Dr. Kimball for 1846,* from the old stand, corner of Court and Stoddard streets, contains a large amount of valuable matter relative to those useful, necessary and ornamental organs, the *teeth*,

## Notices.

**MARLBORO' HOTEL.**—This we believe was the first Temperance Hotel in Boston. It has recently been taken, and is now opened for the accommodation of the public, by our old friend and acquaintance, John Coe, Esq., of New Hampshire, the late popular landlord of the Hotel in Centre Harbor. We are much pleased to find Mr. C. occupying this spacious House, and we can assure all our readers, that they will find every accommodation and convenience they can reasonably wish, and all proper efforts made to render them comfortable and happy, by the present occupant, during their stay at the Marlboro.' The agreeable and accommodating clerk, Mr. Brown, still remains at his former post.

**MR. JOSEPH B. JOHNSON**, whose card will be seen in our advertising list, is an enterprising and worthy young man. We have been acquainted with him for several years, and know him to be all that we say of him. He has a natural aptitude for the construction of Philosophical Instruments, and all who employ him may depend upon having their work well done, and invariably made according to contract. We understand he has the construction of all the new Philosophical Apparatus for Harvard College.

**DAGUERRETYPE.**—In our advertising columns may be seen the card of Mr. Chase's Daguerreotype Rooms. We have visited these rooms, and examined his specimens. We were much pleased with every thing connected with this establishment. We advise all our readers, who wish to see themselves in nature's glass, or who have friends desirous of possessing their exact "image and superscription" when they may be absent, or dead, to visit Mr. Chase's rooms and he will do the work for them. He will do it well.

Our readers will notice Mr. Shute's advertisement. We trade with him, and have always been well satisfied and found his articles to answer the recommendations given of them. His goods are of the best quality, and prices reasonable.

**INDELIBLE INK** of a superior quality may be found at the store of Messrs. White & Ferguson, No. 230 Washington street, Boston. This Ink is manufactured by them, and for sale by the large or small quantity. It is made from pure Nitrate of Silver, and having tried it, we know it to be good.

**REV. MR. COLVER AGAINST WAR.**—We understand that the Rev. Mr. Colver, of the Tremont Temple, preached a very effective discourse, on the 18th of January, against war; and urged the imperious duty of Christians to pray for peace, and to do all in their power to avert the calamities of a war in the present crisis. Such a subject, at this time, deserves attention. We hope other ministers will press the claims of the Gospel, on this important subject, upon their hearers. We were not present on the occasion above alluded to, but a friend has kindly given us information, and handed us the following original hymn, which the speaker gave the Choir at the close, and which, for its *appropriateness* and *point*, is worth preserving.

LORD, lift thy mighty hand,  
And save our guilty land  
From cruel war—  
Do thou our Statesmen guide,  
And hush the rising tide  
Of passion and of pride,  
Which threatens war.

Let not our peaceful plains  
Be drenched with crimson stains  
Of human gore—  
Where Zion tunes her lays,  
Where thousands hymn thy praise,  
Let not our temples blaze  
With fires of war.

Arise, great Prince of Peace,  
Bid jarring tumults cease;  
Save us from war.  
Thy peaceful banner fling  
O'er President and King;  
Its floating folds shall bring  
No sound of war.

O, speed that happy day,  
When armies in array  
Are known no more—  
When nations at thy feet  
Their swords to ploughshares beat,  
And all in friendship meet,  
To war no more.

**DIED**—In Berkley, Dec. 30, 1845, Rev. Thomas Andros, aged 86 years and 8 months. An obituary notice may be given hereafter.



## JOURNAL OF HEALTH ADVERTISING SHEET.

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### NEW ENGLAND TRUSS MANUFACTORY, BOSTON, MASS.

JAMES FREDERICK FOSTER continues to manufacture all the various approved Trusses, at his old stand, No. 305 Washington Street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in this city or any other.

Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet.—Trusses repaired at one hour's notice, and oftentimes made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

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All Ladies in want of Abdominal Supporters or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

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*From Dr. J. C. Warren, Boston.*—Having had occasion to observe, that some persons afflicted with Hernia, having suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath.—After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to supply their wants in regard to these important articles.

JOHN C. WARREN, M.D., Boston.

*From Dr. James Thatcher, Plymouth.*—I hereby certify that I have, for several years past, been in the use of Foster's Truss for

Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

JAMES THATCHER, M.D., Plymouth, Mass.

*From Dr. Randall, Boston.*—I hereby certify that I have known Mr. James F. Foster for several years past, and have frequently employed him in the construction of Trusses, and other apparatus for my patients, and have always found him ready, capable, and faithful, and equal to the occasion for which I have employed him.

JOHN RANDALL, M.D., Boston.

*From Dr. Coffin, Lynn.*—I have recommended the Trusses made by James Frederick Foster, of Boston, in a great many instances for these few years past, and it is due to him to declare that, in every instance that has come to my knowledge, his work has given complete satisfaction.

EDWARD L. COFFIN, M.D.

*From Dr. Robbins, Roxbury.*—Since the death of Mr. John Beath, I have used, in preference to all other Trusses, those made by Mr. J. F. Foster, of Boston.

P. G. ROBBINS, M.D.

*From Dr. Collamore, Pembroke.*—Mr. James F. Foster having for many years given his attention to the manufacture of Trusses, and fitting them to the particular cases of individuals who call on him, and having furnished Trusses for more than three hundred persons in Plymouth county, is hereby recommended to all who need Trusses, Supporters, &c., as ingenious in contrivance, and skilful in adapting them to all variety of cases that occur; and is believed to have given general satisfaction to all who have employed him.

ANTHONY COLLAMORE, M.D.

Pembroke, August 29th, 1845.

*From Dr. Gordon, Plymouth.*—Mr. James F. Foster, manufacturer of Trusses, of Boston, Mass., from what I have seen of his Trusses, and from the circumstance of his having supplied several thousand persons in Massachusetts, and other parts of the country, with an article that I think is well calculated to answer the design of the inventor, I have no hesitation in recommending his Truss to the public; and I believe him to possess the ability of adapting Trusses to any case that may be presented to him.

Plymouth, Sept. 1, 1845.

T. GORDON, M.D.

I have sent many patients to be fitted with Trusses and Abdominal Supporters, by Mr. James F. Foster, and he has uniformly given full satisfaction in their application.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and from neglect in properly fitting them;—on this account, I am in the habit of sending patients to Mr. Foster, confidently believing, that he will give them a good article, and see that they are well fitted.

Boston, Sept. 22, 1845.

H. B. C. GREENE, M.D.

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The present proprietor having purchased of the former proprietor all his interest in the above establishment, would respectfully inform patrons and the public, that the whole establishment has been thoroughly repaired, painted, and put in the best order for the comfort and convenience of customers, and he hopes by strict personal attention to his business, to merit and receive a liberal share of public patronage. The prices will be the same as heretofore: viz., single bath, 25 cents; five tickets for \$1; Quarterly Season Tickets, admitting one person to one Bath a week any time from Monday morning to Saturday at 6 o'clock, P. M., for thirteen successive weeks, \$1 62; two Baths a week, do. do., \$3; or as often as any one may please, not however exceeding one Bath each day, \$4 50; Plain Vapor Baths, 50 cents; Sulphur Baths, \$1.

N. B.—A female always in attendance to wait upon ladies.

☞ Open every day and evening, Sundays excepted, from 5 o'clock, A. M. to 10 o'clock, P. M., and Saturday evening until half past 11 o'clock.

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N. B. In no case will this establishment be left, by day or night, in the care of any one but those who are *thoroughly* experienced in the business, and parents' sending their children for medicine may feel assured that every article will be *prepared* with the same *care* and *accuracy* as if they came themselves. Every package and each phial of medicine will be appropriately labelled before leaving the store.

PHYSICIANS' PRESCRIPTIONS will receive the attention which has characterized this store the past sixteen years.

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
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
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THE  
JOURNAL OF HEALTH  
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MONTHLY MISCELLANY.

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EDITED BY W. M. CORNELL.

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“Health consists with Temperance alone.”—POPE.

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No. 3.

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“MY OWN TIMES, OR 'TIS FIFTY YEARS SINCE.”

BY WALTER CHANNING, M.D.

[Concluded from page 47.]

LET us look now at the party-spirit of that day.

The politics of that day, while they partook deeply of the party-spirit which characterises them so strongly in the latest time, were in some respects so unlike our own that they deserve a passing notice. Politics then got their whole character from abroad. France and England were so constantly referred to in the discussions of the day in regard to the most trivial as well as most important public interests, that you might almost have supposed that America was some neutral soil on which those foreign States might with much comfort, and the best success, carry on their own political warfare. France had lent important aid, in men and money, in carrying on the revolutionary war. Louis XVI. was the constant and firm friend of America. He died on the scaffold; but the people who beheaded him, had aided us, and it was natural to sympathize with the regicide republic. England was our enemy, we had beaten her out of the country which for one hundred and fifty years had been her acknowledged home, and it was natural to continue to hate a nation which was now foreign to us, and had so long and so deeply evilly entreated us. But the war was ended. A treaty of peace and of amity had been made. It had been proclaimed as a sound maxim

in politics as well as morals, that in "war men were enemies—in peace friends." Washington, in the spirit of the age, the current views of human relations, held this to be at the foundation of these relations, and taking it for his guide steadily acted upon it. Peace had made England our friend again; and promised that she would be a truer friend to America than she had ever before been. The family had quarrelled and separated, but had made up, as the phrase is. The divisions had in some sort changed names; or the colonies had taken a new one. But the tie of blood continued, and the problem was to make out of this fact, a common heart. Washington looked to this great problem, or its solution, as the business of every true man. There was in it, and which too was its life, the highest ideal. Humanity was wrapt up in it as its formative principle. Love was, in his conception of it, the life-giving power of that friendship which was to have growth in peace. Love was the ideal of that peace.

But how or whence did the war of party come? Franklin and Jefferson were sent on the nation's errand to France. Adams and Jay were sent to England. Adams succeeded Washington in the Presidency, as representing the principles of his predecessor in regard to the widest national policy, embracing all the powers with which America had political relations. But he had come from the Court of St. James, and so was regarded as the friend of English policy exclusively, an English tool. Jefferson had come from France, and the party which made a leader of him, were regarded as under exclusive French influence. His party brought him forward in opposition to Mr. Adams. As the Constitution then stood, each Elector voted for two persons without specifying the office, and the one having the highest number of votes, being a majority of the whole, was to be President, and the next highest Vice President. It fell to Mr. Jefferson, as President of the Senate, to declare the votes. With the vote of Georgia, Thomas Jefferson and Aaron Burr were equal, *a tie*, and had a majority. Rejecting the vote of Georgia, John Adams would have had a plurality over both, and with them must have gone into the House of Representatives. The vote of Georgia was declared to be for Jefferson and Burr, and the next State passed to. The election, of course, went to the House on their names only, and there, after *thirty-six* ballotings, Mr. Jefferson was elected President—the Democratic party having a majority of States, though not of members. In these few lines from memory, and such reference as is at hand, are given one of the most important passages in our national history. It was a moment in our being, in which was made as deep a change as



could be made, in the administration of a government, which was yet in its infancy. What great honor, and what prophecy of permanency, were there in the universal acquiescence in the change!

It is curious to observe the course of things. The reference of parties to foreign influence having continued with a strength worthy a better cause, it at length gave way, so that Mr. Monroe, at the election for his second term, received every electoral vote save and except only *one*! This was the death of that alleged, old foreign power in our politics. Its funeral was a noiseless one. There was but a single mourner—that one member of the electoral college, who alone voted against Mr. Monroe.

There can be no doubt that Mr. Madison's government, which immediately preceded Mr. Monroe's, had a direct agency in bringing about the dissolution of parties in the second election of Mr. Monroe. The war of 1812 was violently opposed. But it had its effect in quieting that opposition which gave it character, and, as some thought, which produced it. It had its successes as well as its failures. And there was a wider sympathy in the first than could have been looked for, or dreamed of, when the war was declared. Mr. Madison was a man of strong intellect, wise culture, great steadiness in the pursuit of his object, and of extraordinary skill as a statesman, a leader of a party. I have heard his character from a man who was in Congress with Mr. Madison in the earliest days of the nation's independence, and who, though a political opponent, was generous in his estimate of character. He had when in England been called before a commission of the British Parliament on some questions of deep importance to the two countries. He had listened often to Burke, and to Pitt, and to Fox—the greatest of England's great men, but he told me that he never forgot Mr. Madison as a debater, let him hear whom he might. He said he never knew Mr. Madison vanquished,—he was consummate in reply, the great and master power in debate. He always came down on his feet if he fell, and was in a moment ready for new attack, or new defence,—drive him, said my aged friend, from one point, and in an instant you find him on another, and often a higher,—I never knew Mr. Madison vanquished. Mr. Madison's government had an unquestioned agency in producing the state of things which led to the peaceful re-election of Mr. Monroe.

Mr. Monroe's election was alluded to, it being without party conflict. From Washington's declining a re-election to Mr. Madison's second term, 24 years, every thing was begun and ended in party. In the war of 1812, during Mr. Madison's rule,

party was strong enough to interfere with the whole conduct of the war. We heard of the declaration of war in Boston, I think, in June, and a leading opponent to the government said, in conversation, that the bells should be tolled, that in their melancholy tones might be heard the denunciation of that war, when first known of, by those who from principle, as they held it, opposed it. Looking through the contemporary history, the re-election of Mr. Monroe stands a solitary, and most interesting fact in this nation's annals. It was a moment of rest from stern personal and universal conflict. But the spirit of party was not dead, it only slept. Its waking notes were soon heard again. It burst forth as from a state of hybernation, having lost none of its native characteristics, and for twenty years it has never slept, or rested for a moment.

Let me, in taking leave of the past, devote the few moments of the time which remains of this lecture, to a word on that portion of "my times," which forms our *Present*. We are this day living, and moving, nay, acting in the midst and pressure of the widest party influence. It is not for me to ask, or to say, what are the principles whose workings are obtruded upon us in every walk, and way, of the life of this people. The latest writer I have consulted on this subject resolves the two parties to the great issue before us, into those who claim for the Constitution paramount authority, and who assert, that while it remains as it is, it is to be implicitly obeyed ; and only changed by the strictest conformity to the methods prescribed by itself. The other party claim that all power is in the people, and that they may do what at the time they consider best, because it can be only from them that any written instrument can get construction, or authority. Without asking how true this statement of the grounds of present party divisions is, I think any observer of his times who hears me, will acknowledge that disturbing powers are in wide and deep action amongst us. Never was party dislocation, to use a professional term, more striking than at this moment. The "available candidate," is the inquiry now. The bearings of such a question in settling who shall administer the affairs of a country so vast as this,—its bearings upon interests reaching every man, woman and child dwelling here, cannot but deeply absorb that man's mind to whom his country's honor, true progress, and prosperity, are as important, as are the same things to himself personally.

I have spoken of the dislocations of party, which so strongly mark our times. I name one other still more striking fact, the new parties which are springing up, and which have their direct

origin in principles entirely opposed to existing policy, or existing parties. These are more remarkable for their disturbing agencies, than the ruptures, the family quarrels, and the expedencies, which have distracted old party alliances. They are the growths of that intolerance of the old, and, as it is believed, of the evil, or of certain evils, which, say the new parties, are to be borne with no longer. I have referred to dislocations of party, and to new parties. There is another fact in the history of the times of deeper interest than either of these. I refer now to the new party alliances, or rather reconciliations, which may lead to the widest results. Men are coming together for specific objects, which involve large national concerns. Men are giving up the personal, the mere party, to unite in the universal, and so to promote what they regard as of the deepest moment to the people. What now is to come out of all this? The quarter of a century advent of rest from strife has nearly come round again. Is not that mysterious cycle, in whose wondrous movements is the hand of God, not of man,—is not this returning, to make peaceful and happy this distracted country? May we not soon see the press, that instrument of weal or of wo, taken from the poor service of party, for party sake, and devoted to generous, manly culture,—ministering to the great mind, and the great heart of the whole people, honored and beloved by every soul?

May we not soon find the statesman no longer severed from the every-day duties of common life, coming home again to those generous noble charities which make every man's life a blessing to him? Is the day far distant when the whole people may find some significance in the nation's motto, and though Many, be indeed One? With all that the age has for regret, for some mortification, and for much sorrow, who that lives in it that does not see every where occasions for congratulation and gratitude? I honor my age. It is the inheritor of the whole past. Who can be discouraged in the possession of so mighty a legacy! It is the age of reform. I honor that word. I honor and love that which it expresses, the great ideal of humanity, and of which it is the living manifestation. I have hope, and I have profound faith in my age, in your age, in this country's age. It is an age of moral and spiritual life. It may be the birth-day only of that life, but it is a noble birth. It is full of prophecy, of promise, of hope. It is moving society from its deep depths. The hard crust which has slowly gathered over the soul, the heart of man, of society, is swelling and heaving with the living fires below. When I look around me, I am reminded by the signs of the times, of those regions of extinct volcanoes, which lie barren and desolate,



or where the old lava has become soil, and is bringing forth, in useless growths, things which a true culture would not, and could not for a moment give place to. But the internal fires are not put out. They are getting nearer and nearer to the surface by their own elasticity, their own mighty forces, and in some places they are already gleaming through the surrounding darkness. Who does not rejoice at such agencies? Who does not rejoice in the promise of a brighter, better day,—in the coming of that glorious kingdom in which dwelleth righteousness? What are the signs, the precursors, of the changes referred to? I will allude to one or two of them. The Church. Look at what is happening to it. See the secession of more than half of the Scotch kirk from the old rule. Look at the deep rent in the time-honored and sumptuous vesture of the English Established Church. Look at home and see how schism is breaking into and dividing the established in our own creeds, and usages. Look again at reform in its individual manifestations. Peace has a high place in the reform movements of our time. Never was its spirit more heartily, manfully, evoked than now. Look at the late convention in London which brought together the nobles, the learned, the best spirits of all nations, to consult, in the very midst of gigantic war preparations, in a kingdom which owes its greatness to war, how those preparations should be all laid aside,—that greatness be replaced by a greater,—a generous, persistent, ever active humanity! Look at the Temperance Reform. This, like the Peace movement, had its birth place in America, and it has spread itself over the world. I may say this literally, without any figure of speech. This reform has its dwelling place wherever Christian civilization is. Nay, more, it has gone with the missionary to the farthest isles of the sea. Look at the Anti-Slavery Reform. It began with Wilberforce and Clarkson, in England, and it never rested from its work there till every slave in that vast monarchy, upon which the sun never sets, was free. The Musselman has acknowledged its power. The Sultan has abolished slavery. I come home. I come to our own time, in our own country. The anti-slavery movement, strange as the language may be on American lips, that movement was demanded here. And, thanks be to God, we have it. It beats in noble hearts, it has beaten in the great hearts of the loved and honored dead. It is full of life, and of sure growth. It must succeed. What promise and what prophecy of emancipation has just come, yes while I write, from the “District,” “the ten miles square,” where men, and women, and children, are daily bought and sold! The 21st rule is virtually abrogated. That “old man eloquent,” who, unlike

Isocrates, has not yet been "killed by Report,"—"that old man eloquent," our own Adams, has sounded the death-knell of that odious, that infamous Rule, which has been upon our necks, and upon our mouths, like the armed heel of the rampant war horse—and in his eloquent word, we have the assurance of freedom. Thanks to that great man. Thanks to that firm heart,—that indomitable will, and that great word for the wide nation's good. Hearty, hearty thanks to Heaven, that there has been spared to liberty that noble man! Who does not rejoice that he lives with such a man? Who does not feel safe in the dominion of such a mind, the panoply of such a life!

I have yet to name one more reform movement which lies too near my own heart, and must lie too near yours, not to be named. I mean the deep interest which is now taken here and over all Europe in the whole condition of the Poor. Never was this subject regarded with deeper interest. The causes of this condition are sought for with an earnestness, a devotedness, a wisdom, which promises the happiest results. Let us all give to this work our minds, and our hearts. Let us look to society, to ourselves, for its causes. We shall find them all there; and in the deep conviction of this truth, duty with its light from heaven, will carry us through every difficulty. Poverty as a human condition, only asks to be regarded as such, and humanity will declare its remedy, and better than this, its sure prevention. Men are getting weary of the office, or the fame, of ministering merely to the support of poverty. They are tired of the long labor of keeping "base life afoot." They are earnestly seeking for the causes of poverty, and they will find the true remedy, the better, the nobler prevention. Never has this country been so called on as now, to give deep heed to the subject of Pauperism. You must take it out of the hands of officials, of legislatures, of almshouses and workhouses. You must take it into human hearts and into human minds, and think about it, and work for it as it has been never thought of, or labored for before. Study the subject. See what has been done in Holland and Belgium to breathe new life into long-neglected poverty; and then in the spirit of a wide, true self-sacrifice, give yourselves to its prevention.

I have spoken of my times, as the past has dawned upon me in this later day. I have said a word of the present, as it is living and moving around me. And now, before I close, let me ask what is duty in such an age? I will give you an answer in the words of a recent writer which I have read while writing this

discourse. You will be grateful, as I am, for the truths contained in his eloquent sentences.

“It has been asked, what is at the present day the duty of which we have spoken so much? A complete reply would require a volume, but we can point it out in a few words. Duty consists of that which the life of the individual represents in all possible acts, for the love of God and of man, *all* that he believes to be the truth, absolute or relative. Duty is progressive, as the elevation of the truth; it is modified and enlarges with ages; it changes its manifestations according to the requirement of times and circumstances. There are times in which we must be able to die like Socrates; there are others in which we must be able to struggle like Washington: one period claims the pen of the sage, another requires the sword of the hero. But ever, and everywhere, its source is God and his law,—its object, Humanity,—its guarantee, the mutual responsibility of men,—its measure, the intellect of the individual and the demands of the period,—its limit, power. Study the universal tradition of humanity, with all the faculties, with all the disinterestedness, with all the comprehensiveness of which God has made you capable; where you find the general permanent voice of humanity agreeing with the voice of your own conscience, be sure that you hold in your grasp something of absolute truth—gained, and for ever yours. Study also with interest, attention and comprehensiveness, the tradition of your epoch and of your nation,—the idea, the want, which ferments within them: where you find that your conscience sympathizes with the general aspiration, you are sure of possessing the relative truth. Your life must embody both these truths, must represent and communicate them, according to your intelligence and your means; you must be not only MAN, but a man of your age; you must also act as well as speak; you must be able to die without being compelled to acknowledge, ‘I have known such a fraction of the truth, I could have done such a thing for its triumph, and I have not done it.’ Such is, in our opinion, duty, in its most general expression.”—*British and Foreign Review*, No. 31.

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### ON SLEEP.

THE following article is selected from a little book written by the Editor of this Journal—entitled “Consumption Forestalled and Prevented,” just published by Jas. French, Boston.



REFERENCE has already been had to sleep, but not as a separate agent in contributing to the health and vigor of both mind and body, and thus forestalling and preventing consumption.

Sleep is an astonishing phenomenon, a corporeal quiescence, and apparently, an intellectual annihilation. It has always been beyond the power of philosophers to analyze or explain this wonderful state, in which one third of our life is passed.

There seems to be but a single function in the human body, which does not require repose, and that is the *heart*; and some suppose this, also, has its time of rest. The muscles of the body and the intellectual machinery all have their periods of action and rest. In sleep, even, if the mind is active, as some suppose, we are still unconscious of our own existence. I do not believe that there can be evidence adduced that the mind acts while we sleep, for, I do not consider *dreaming* as sleeping, that is, it is not perfect sleep.

But the point to be attended to in this work, is, *when* we should sleep, and *how long*. These are things which we can understand, and, if properly discussed and practised, will be far more serviceable to us than any metaphysical disquisitions and conjectural opinions relative to the *phenomena* of sleep. *When* should we sleep? Our Creator seems to have answered this question by making day and night. When light, and heat, and noise, and bustle, cease—when “tired nature” seems to rest; *then* the organs of the body, the muscles and senses, should sink into forgetful quiescence, and remain so, till the “powerful king of day” and harbinger of action folds up the mantle of darkness, and throws over creation the brilliancy of his power. This would seem to be the dictate of nature. This dictate the animal creation obeys, with the exception of a few beasts of prey, which the sons and daughters of etiquette and fashion, by devoting the day to repose and the night to dissipation, have deemed worthy of their imitation. The night, which brings repose to sober men and sober beasts, only rouses their powers to action by gathering around them those artificial stimulants which steep them in the fumes of debauch till morn, and toss them on the ocean of dreams till noon. This is the best way to live a short life. It is like editing a daily Journal, destroying time; like the atmospheric rail-car, annihilating space; or, in the graphic language of another, “burning the candle of life at both ends.”

He, then, who would live long—who would possess “a sound mind in a sound body,” must shun such a course. He must proscribe such a pernicious Fashion, though it be “the god of this

world," especially the *presiding deity* of all large cities. He must learn the lesson which Dr. Franklin told the Parisians the American Colonies had learned,—“that it is cheaper burning *day* light than candle light”—Cheaper, not for the length of his purse only, but also for the length of his life. Let such a lesson be learned—let the night be devoted to repose, instead of dissipation, revels, balls, theatres and crowded assemblies of all kinds—and those of slender form, and naturally predisposed to consumption, would forestall and prevent the grasp of that dreadful ravager of our land, and more especially of our cities.

But it is vain to write, or speak, or preach, or philosophize on this subject. Hundreds of iron pens, and thousands of tongues with brazen lungs, could never write or talk away the evil. As long as present pleasure is esteemed a certain good, and future suffering and disease, uncertain, the great mass of the population will pursue the former and risk the consequences of the latter. It is doubtful whether this evil is checked in the least among those in health by all the lectures given against it from the pulpit, the press, and by the physician. “*Morbos odimus et accersisimus*”—“we hate diseases and hasten after them.”

The old adage is as true and important, as it is quaint or inelegant,

“Early to bed and early to rise  
Makes a man healthy, wealthy and wise.”

As to the length of time spent in sleep, children require a longer period than adults; youth longer than the middle aged, and the middle aged more than the aged. In man, that “bundle of habits,” much depends upon custom. If a man of middle age allow himself to sleep ten hours, he will seem to need that amount of sleep. But it is very certain that many men enjoy excellent health, who for years have not spent more than five, and at the most, six hours in sleep out of the twenty-four. About *eight* hours is the medium for persons in health. He who has retired early and rested that length of time, should force himself from his bed, however difficult the task may be at first. Habit will soon render it easy for him to go to sleep and awake at a certain hour, and arise as soon as he awakes. Sleep in the early part of the night, is much more refreshing than in the latter part. Some eminent physicians and philosophers have gone so far as to say, that one hour’s sleep before midnight is worth two after that period.

The soundness of sleep depends very much upon temperament, and temperament upon steady habits and proper diet. He,

who would forestall and prevent consumption, must strive to secure "sound sleep by night."

Let the mind be tranquil, the body neither very warm nor cold, the bed in a large airy room, but not in a position to have a current of air pass over it, all bandages loosened, no late study nor food taken immediately before retiring, and you may hope to enjoy the blessing of sleep,—a blessing that cannot be too highly prized, and the praises of which have been said and sung by philosophers and poets in all ages.

"While I am asleep," says Sancho Panza, "I have neither fear nor hope, neither trouble, nor glory; and blessings on him who invented sleep, the mantle that covers all human thoughts; the food and appeaser of hunger; the drink, that quenches thirst; the fire, that warms cold; the cold, that moderates heat; and, lastly, the general coin, which purchases all things: the balance and weight, that makes the shepherd equal to the king, and the simple to the wise."

Sir Philip Sidney calls sleep "the poor man's wealth," and it may well be added—*every* man's health.

"Come sleep, O sleep, the certain knot of peace,  
The baiting place of wit, the balm of woe;  
The poor man's wealth, the prisoner's release,  
Th' indifferent judge between the high and low."

Shakspeare, Dryden, Young and Drummond have all extolled Sleep; the latter in the following beautiful lines.

"Sleep, silence, child, sweet father of soft rest,  
Prince, whose approach peace to all mortals brings,  
Indifferent host to shepherds and to kings,  
Sole comforter of minds which are oppressed;  
Lo! by thy charming rod, all breathing things  
Lie slumbering, with forgetfulness possessed."

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## THE VAPOR BATH.

[From the same.]

THE Vapor Bath is spoken of in the following language by Dr. Erasmus Wilson, in his treatise on Healthy Skin.

"The vapor bath offers some points of difference from other baths, from the circumstance of extending its influence to the interior as well as to the exterior of the body. The bather is seated upon a chair, in a position agreeable to himself, and the vapor is gradually turned on around him, until the requisite temperature (from 90° to 110°) is attained. The vapor is conse-



quently breathed, and thus brought into contact with every part of the interior of the lungs. The vapor bath has undergone much improvement within the last few years, and its powers as an agent for the cure of disease have been increased by the discovery of various vegetable substances, whose volatile elements are susceptible of being diffused through the vapor, and, thus introduced into the blood, are made to act upon the system.

“I have lately had an opportunity of examining and testing the merits of some admirably-conducted baths of this kind, kept by Mr. Sturgeon, of No. 3 New Basinghall street, and my opinion is strongly in their favor.

“Bathing and exercise are very closely allied to each other—they both stimulate the actions of the skin, and both, if carried too far, are productive of fatigue. Bathing, again, is indebted to exercise for some of its useful properties. In like manner, the rules of bathing and those of exercise are very similar. Bathing, to be efficient in preserving health, should be regular, should be commenced by degrees, and increased by a process of training, and should not be permitted to intrude upon hours devoted to some important function, such as digestion. It must not approach too near a meal, that is to say, if it be attended with the least fatigue; nor must it follow a meal too closely, three or four hours being permitted to elapse. The time occupied in bathing in cold water by invalids should not exceed a few minutes, ranging, perhaps, from two to ten; but persons in health may carry it to the point of satiety, provided always, that they combine with it active exercise. The period for the tepid, warm, or vapor bath, is from a quarter to half an hour, unless special indications require to be fulfilled.”

“Another curious and important law is associated with the influence exerted by the bath over the state of the pulse, which is, a power of absorption by the skin below the natural range, and an augmented transpiration above it. The absorbing power is modified by various circumstances, such as the quantity of fluids already contained within the tissues of the bather, the state of the body in relation to food, activity of nutrition, &c. In this sense, medicated baths have the power of acting upon the system. The process is, however, slow, and requires long immersion when the water bath is used, but more active with the vapor bath.”

I shall close this chapter on bathing by the following extract from Dr. Combe.

“The vapor bath is calculated to be extensively useful, both as a preservative and as a remedial agent. Many a cold and

many a rheumatic attack, arising from checked perspiration or long exposure to the weather, might be nipped in the bud by its timely use. In chronic affections, not only of the skin itself, but of the internal organs, with which the skin most closely sympathizes, as the stomach and intestines, the judicious application of the vapor bath is productive of great relief. Even in chronic pulmonary complaints, it is, according to the Continental physicians, not only safe, but very serviceable, particularly in those affections of the mucous membrane which resemble consumption in so many of their symptoms. Like all powerful remedies, however, the vapor bath must be administered with proper regard to the condition and circumstances of the individual; and care must be taken to have the feet sufficiently warm during its use. If, from an irregular distribution of the steam, the feet be left cold, headache and flushing are almost sure to follow. If one tenth of the preserving attention and labor bestowed to so much purpose in rubbing and currying the skins of horses, were bestowed by the human race in keeping themselves in good condition, and a little attention were paid to diet and clothing, colds, nervous diseases and stomach complaints would cease to form so large an item in the catalogue of human miseries."

NOTE. These baths are now administered in great perfection, at the office of the Journal of Health, No. 12 Franklin Street, Boston.

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## BENEVOLENT CITY SOCIETIES.

IN our January No. we spoke with approbation of the Literary and Benevolent Societies in Boston. We are happy to find the same sentiments reiterated in the able Address of the Hon. R. C. Winthrop at the opening of the course of lectures, last autumn, before the Mercantile Library Association.

"IF there be a class of institutions more important than any or all others, to the moral character of our community, it is that which furnishes entertainment and employment during the evenings—the long winter, and the short summer, evenings too—for young men; and more especially for those, who either have no homes to which they may resort, or for whom the influences of the paternal roof have been in any way paralyzed. Libraries and reading-rooms for the merchants' clerks and the mechanics' appren-

tices of our city, numerous enough and spacious enough to accommodate them all, and furnished with every temptation which the amplest endowments can supply ; these are among the most effective instruments which can be devised, for advancing our highest moral and social interests, and are entitled to the most liberal encouragement of all true philanthropists. It is not enough, that the tippling shops and gambling tables are broken up. There is mischief still for idle minds to devise, and for idle hands to do. Innocent entertainment and useful occupation must be supplied, and supplied with some circumstance of interest and attraction and fascination, if possible, or you have only driven dissipation and vice from the public haunt to the private hiding place, where they will lose nothing of their grossness or their guilt, by losing all their apprehension of exposure. And when the cheering spectacle is exhibited of the young men of the city, associating themselves for this great end of their own self-defence ; organizing themselves not into a company, like that recently instituted by the merchants' clerks of London, for making up to their employers out of a common stock, the losses which may result from their own annual, ascertained, average of fraud and roguery, but into a company to insure themselves against the vices and immoralities and idleness from which those losses and those frauds flow as from their fountain,—what heart can refuse them its sincerest sympathy, what tongue its most encouraging word, what hand its most efficient aid !”

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### DEPRECIATION OF LIFE.

THIS article is from the able pen of Edward Jarvis, M.D. It is a statement worthy of the perusal of every man, and has a special claim to the consideration of every medical philosopher. Never was oracle more true. We give it a place in our Journal, because it is just what it is designed to bring and keep before the public.

“The consequences of all these violations of the law of life, are seen in the diseases, the debility and the premature death that come upon almost all mankind.

“Three score and ten are the years appointed for man ; but few and feeble are they, who thus fulfil their days on earth ; and it needs no prophet to tell us that, until we learn to live according to God's appointments, we must fall short of this measure.



"The average duration of life differs very widely in different places, and still more widely among the different classes of society. But in all it is short of nature's intention.

"The average of all, who died in Massachusetts during three years, ending May, 1844, was 33.74 years. And from calculations made from the records of various periods, the average duration of life was, in

England and Wales . . .	33.74 years.
Prussia, . . . . .	27.77 "
Sweden, . . . . .	27.00 "
Russia, . . . . .	19.18 "
Concord, Mass. . . . .	38.87 "
Dorchester, " . . . . .	32.54 "
Plympton, " . . . . .	40.88 "
Louisville, Ky. . . . .	17.87 "

"In the most favored of these towns and countries there was an average loss of three-sevenths of life, and the most unfavored more than five-sevenths.

"In analyzing the people into different classes, according to their social condition, it is found that the burden of death lies much heavier upon the poor and ignorant, than upon the prosperous and the intelligent. The Report of the Poor Laws' Commissioners upon the sanitary condition of the laboring classes of England presents some astonishing facts in illustration of this position. The average duration of life of the families, including fathers, mothers and children, of the comfortable poor was, in

	Comfortable.	Poor.
Derby, . . . . .	49 years	21 years.
Bethnal Green, . . . . .	45 "	16 "
Liverpool, . . . . .	35 "	15 "

"The same was shown in other parts of England.

"I found similar facts in Dorchester, Mass. I analyzed the bills of mortality for twenty-seven years, and found the average age of farmers, who owned their farms, including parents and their families, was . . . . . 45 years.

Of the poor, . . . . . 27 "

"In Concord, Massachusetts, the age of the comfortable was . . . . . 44 years.

Of the poor, . . . . . 24 "

"Wherever I have been able to obtain the facts, I have found a similar difference of value of life among the prosperous and among the indigent. I doubt not the same would be shown in Hartford, and throughout this and all the other states. Here we have the irresistible fact, that from the wealthy and intelli-

gent, from two-sevenths to one-half their life is taken away, and among the poor from one-half to four-fifths is lost.

“Nor is this all, that we fall short of our destiny on earth. Even this short period, averaging throughout the world much less than thirty-five years, is diminished at every stage, reduced at every turn, and taxed throughout with innumerable burdens. The whole catalogue of diseases, whose name is legion, is born by our race.”

“It cannot be questioned, that this depreciation and shortening of life are mainly chargeable to the general ignorance of the conditions of our existence on earth, and to a consequent failure to fulfil them. The knowledge of the Laws of Physical Life has not been and is not now considered requisite for the conduct of our lives. Nor are the young instructed in these, in order to prepare them to meet and avert the ills that flesh is heir to.”

“If a man, when he has woven his web, should put into his loom a parcel of sticks and wire, and then set the loom in motion, just for the pleasure of seeing it move, or perhaps in the hope that the loom would, out of these hard materials, make cloth as well as out of cotton and wool, he would do a very foolish act; but not more foolish than, when he has eaten enough for nutrition, he eats indigestible and innutritious matters, just for the pleasure of eating. No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics, and spoil his machine. Yet he will pour wine and brandy, and tobacco juice into his stomach, and tobacco smoke into his lungs, which are infinitely more delicate organs than any thing of wood or iron.

“If a dyer should use his old dyes over and over, and expect to produce fast and deep colors, or if the chemist should use acids over and over and expect to produce good salts, he would show himself so ignorant of his business as to lose employment. Yet men will breathe air over and over, and seem to expect that, by these means, they shall purify the blood.”

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#### DR. CODMAN'S SERMON.

THIS, it seems, was delivered to his people on the 37th anniversary of his ministry. We have not had the pleasure of seeing the Doctor since his last return from the Old World, but by this

sermon, which a friend has kindly presented to us, we learn that he is at his post where he has labored faithfully so many years ; and where harmony and love prevail by the pastor's commending the people and the people reciprocating the kindness and christian courtesy of the minister. Near the close of the sermon, the Dr. says,

“ IN connection with this society I have spent the best and principal part of my days, and I can truly say, that, notwithstanding the difficulties and trials necessarily attendant upon the pastoral office, in any situation, and under any circumstances, I have enjoyed a great degree of comfort and satisfaction. I have reason to think I have possessed the confidence and affections of my people, and I know my love and regard for them has constituted no inconsiderable share of the happiness of my life. It is my earnest prayer, that, in the close of my ministry, and in the evening of my days, nothing may interrupt the love and harmony we have so long enjoyed together ; that an honest difference of opinion with respect to those subjects, which from time to time agitate the public mind, may produce no alienation of feeling among those who are united together in the bonds of Christian love, and that we shall be willing to allow to others the same liberty we claim for ourselves, of thinking and acting *independently*.”

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## USE OF THE EYES.

FROM DR. WARREN'S WORK ON THE PRESERVATION OF HEALTH.

“ THE organ of vision is perhaps the most beautiful, the best known and most abused. Of the abuses to which it is subject, I will mention two.

“ The Author of Nature, besides other valuable properties, has endowed this organ with power of adapting itself to the inspection of minute objects, but apparently it was not destined to be employed continuously, and for a length of time, in such inspection. The prolonged application of the eyes in reading, and especially such reading as is found in many of the badly printed newspapers and cheap publications of this country, is a violence, which cannot be practised without doing mischief sooner or later.

“ Another abuse to be mentioned, is the practice of long continued reading and writing by artificial light. This kind of light



abounds in yellow and red rays, which are not congenial, and is deficient in the green and blue, which harmonize best with this delicate organ.

“The consequence of these and other mistakes is, that the eyes of the most literary persons, as well as many others, are essentially impaired soon after middle age, and when that period arrives, at which the active occupations are diminished, and the pleasures of literature are wanted in their place, the power of vision is so much impaired, as scarcely to be capable of employment for the most common purposes. These evils are to be prevented rather than cured.

“The prevention is accomplished by avoiding the improper use of the eyes in the manner above mentioned. When the evil has actually occurred, the best remedies I know of, next to rest, are the free application of cool air and water. A very fine continuous stream of cold water driven upon the naked eye-ball, is submitted to after one trial without any reluctance, and is a most efficient application for weakness of the eyes and chronic inflammation.”

There is, occasionally, found a state of the eyes, in which the use of cold water is neither agreeable nor salutary. In such cases warm water may be tried, and if the effect seems to be favorable, its use may be continued.

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## OBITUARY NOTICE OF REV. THOMAS ANDROS.

WE give a somewhat extended notice of this venerable man for several reasons ; but, principally, because he was worthy of it, and because he was the clergyman under whose ministry our early years were spent. We can almost say of him, as Cicero said of the Poet Archias, “If I have any abilities ; if I have acquired any merit as a speaker ; if I have derived any knowledge from the study of the liberal arts, this man may justly claim the fruit of all. For, looking back upon past scenes, and calling to remembrance the earliest part of my life, I find it was he who prompted me first to engage in a course of study, and directed me in it.” This we can say of the man whose name stands at the head of this article ; and this, we apprehend, others of our acquaintance can also say.

Mr. Andros was a native of Norwich, Conn. He was born May 1, 1759, and died Dec. 30, 1845, aged 86 years and 8 months. He lost his father when he was a child, and was left in indigent circumstances.

At an early age, upon the commencement of the revolutionary war, he enlisted as a soldier in the American army. He joined the army during the siege of Boston, and when that town was evacuated, he went with the army to Long Island. He was in both "the battles of Long Island and of White Plains." In 1781, he enlisted in the sea service, was taken prisoner and confined in the "Old Jersey Prison Ship." Our readers may recollect a Sabbath school book entitled the "Old Jersey Captive." It is an account of his confinement, sufferings and escape from that "Ship." His sufferings were extreme, and we have often heard him relate the horrid incidents which there transpired. After his return from this "ship," he found his health much impaired, and soon commenced studying for the gospel ministry. He had not the advantages of a liberal education, but the sequel will show that he had a strong and vigorous mind, which was diligently employed. Soon after he was licensed to preach, he was invited to take charge of the Congregational Church in Berkley, Mass. That Society had never had but one minister, the Rev. Mr. Tobey. Mr. A. was ordained March 19, 1788, and sustained the pastoral relation 46 years, and then resigned his charge. He had two wives, and survived them both. He was the father of 17 children; thirteen of whom survived him. His salary was always small, though his labors were most abundant. He had, for many years, an unbounded influence among his people. No one thought of doubting the correctness of his views, or the soundness of his judgment on any subject. His word was law. His presence awed all his people.

Though his body was shattered, being subject to nervous diseases, yet his mind was vigorous. His memory was tenacious. Whatever subject he grappled with, and mastered, he held with a tremendous grasp. Never did he relinquish what he believed to be true, either in science or religion. We have now in full recollection a little incident which transpired in reference to ourselves. When we were young, it was the custom for the minister to be the school committee, and to examine and recommend teachers. At the age of eighteen, we went to Mr. A. for such a recommendation. In the course of the conversation something was said about Tare and Trett, and *Neat* Weight. Mr. A. said it was *Nett*. We, incidentally, remarked that it was spelt *Neat*. "O no, tisn't," said Mr. A. Here, we should have left the matter, had not Mr. A. undertook to show that he was correct by a resort to books. The first one into which he looked was Perry's Dictionary; "well," said he, "it is *Neat* here, but Perry was never a standard." He next consulted the small Dictionary published

several years since, by Noah Webster. "Well," said he, "it is *Neat* here, but it isn't so in the Arithmetic." He then consulted Daboll's Arithmetic. "Well, it is the same here," said he, "but Daboll was not a man of letters, though a good arithmetician. I know it isn't so in Pike." He next examined Pike's large Arithmetic. "Well," said he, "it is just the same here; but I don't care, I *know it isn't right*."

We mention this circumstance because it is characteristic of the man. He would never yield a point, when he knew he was in the right, and he was in the right in the above case, though all the books which he consulted were against him. Had he consulted Dilworth's Spelling book, or an older Arithmetic, those which he studied when a boy, he would have found the word spelt as he said it was, and as he had been accustomed to see it, when it made the deepest and most abiding impression upon his mind.

In religious sentiment he was evangelical, or Calvinistic, but not what was called Hopkinsian. He was in full belief of the Westminster Catechism. He was as sound in morals, as in orthodoxy.

In the pulpit, he "kept back nothing which" he considered "profitable to his" people. As he never fed his flock with hemlock and laurel, but "with the sincere milk of the word," so he also brought "beaten oil" into the sanctuary. Seldom did he preach an old sermon; though in the latter part of his pastoral relationship, we recollect once saying to him, that one of his people said, "he preached a *pointed* sermon," meaning one personally offensive. The old gentleman replied, "*it was written precisely as it was delivered before the man was born*" who complained that it was meant for *him*. If it were not for digressing in this notice, which will be sufficiently long for our limits without, we should like to relate a few anecdotes about *pointed* sermons.

Mr. A., we believe, died a pious man, and is now in heaven.

His published works are numerous and valuable. We have a volume of his sermons in our possession, which will bear comparison with any which have come from the American press within the last thirty years.

His efforts to promote education were many, protracted and zealous. No man, who has labored in so small a field, has had more influence in promoting education than Mr. A. Every school district, and almost every family, and every child of every family, felt his influence in this respect. Well do we remember, when he used to visit the little school, where we spent our boy-



hood; the encouragement he held out to industry—the flowers which he scattered along the path which ascends the hill of science—and the moral and religious instruction which fell from his lips. How would the fire kindle in his eye, and words of burning eloquence flow from his tongue, (because the real feeling of his heart,) as the scintillations of knowledge were struck out by the contact of mind with mind, and both, with science! We consider it an act of filial duty, which the inhabitants of Berkley are bound to render, to erect a monument to his memory for what he has done for the cause of education among them, and we are willing to contribute our mite to carry forward so good an enterprise. This little town, comparatively not “larger than a man’s hand,” with its few hundreds of inhabitants, has produced more educated men, and perhaps more clergymen, than any other town in this commonwealth, in comparison with its population.

There is a way in which a good man “being dead, yet speaketh.” Mr. A. now speaks to many, both by his written works, and by the private christians and ministers of the gospel raised up through his instrumentality. Thus will he continue to speak, and expand, and magnify, and do good to men, and bring glory to God, for many years to come.

On particular topics, or special occasions, he had a power of adaptation seldom equalled. Some of these are fresh in our recollection. One, “on the duties of the father of a family to his household,” founded upon the conduct of Eli towards his sons.—Another, on the same subject, from the 101st Psalm.—Another, “on the iniquities of the fathers being visited upon the children,” founded on the curse of Joshua denounced against him who should rebuild Jericho.—Another, on “*being dismayed at the signs of heaven*,” or, “remains of heathenism in christian lands.”—And many others. On such subjects, and at such times, he was, indeed, “raised above all fear of man,” and spake, as by authority. *Such topics, thus discussed*, in these times of “man’s upward tendency and progressive development,” and expansion in transcendental glorification, sublimated moonshine and terrestrial nonsense, would seem very tame and meet with a cool reception from popular assemblies.

We might (and it is in our heart) say much more of our former pastor; but we must stop. If we supposed all our readers felt as we do, we would proceed, and speak of his zeal in every good cause—his knowledge of the laws of health and life, of the whole physical man, of which he had an excellent understanding—of his peculiar mind and temperament. But they

cannot appreciate these things as we do, and therefore we will close by saying, he will long live in the memory of those who knew him. We hope an extended memoir of Mr. A. will be given to the public, as we are well assured that it would do good. We alone are responsible for what is here written. We have said what is said of our own accord, unadvised and unsolicited. We conclude with a single remark, which bears more intimate relation to the object of this Journal than the above. It is respecting the health of Mr. A. during his life. We have said, he was feeble and nervous. He was so in a high degree, and yet, he understood the laws of health better than most men of his age. We recollect once to have asked him, how he preserved his health to such an advanced age. His reply was, "The great secret of preserving health is to keep in a uniform temperature. Avoid heats, and colds, and sudden changes, as much as possible." With his constitution, not every man would have lived eighty-six years and eight months.

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### LOVE OF POWER.

It will be seen in the following extract, from the sermon preached at the ordination of Mr. R. S. Storrs, Jr., that his father, the Doctor, who delivered the sermon, thinks men (and sometimes good men) *love power*.

"Call this passion lofty or ignoble, as you will, it cannot be denied that it exists everywhere, and operates mightily, if not always disastrously. Though all circumstances do not equally favor its manifestations, yet it is so inwoven with that law in the members which warreth against the law of the mind, as to demand unceasing vigilance lest it gain the ascendant over moral principle and holy affection. The man of God, being of like passions with other men, can claim no exemption from it; and the history of the church, from the days of Aaron and Miriam to those of Gregory XVI., reveals at every step the melancholy strife for pre-eminence among those who minister in holy things.

'Those ancient men, what were they, who achieved  
A sway beyond the greatest conquerors;  
Setting their feet upon the necks of kings,  
And, through the world, subduing, chaining down  
The free immortal spirit? Were they not  
Mighty magicians?'

By fawning adulation or cringing servility, by claiming possession of the keys of death and hell, and seizing upon the hopes and fears of men in prospect of eternity, such votaries of ambition gain their object, and bring into subserviency to their sinister purposes the persons, estates, and influence of men, made by Heaven free as themselves. Hence sprung the fable of a divinely constituted hierarchy with its various orders of superior and inferior officers ; and hence the miserable figment of an ‘ apostolic succession ’ distinct from the apostolic spirit, and the consequent diversities of rank and honor among those of whom Christ said, ‘ All ye are brethren.’ I say not that all humility had fled the bosoms that first gave birth to the unhappy distinctions referred to ; nor that the very command, ‘ Whosoever will be chief among you, let him be your servant,’ may not, by ignorant perversion, have contributed to their confirmation ; but that from the beginning they have been fostered by pride, and maintained by an adulterous love of power, to the rending of the church of Christ, and making her ‘ black as the tents of Kedar,’ may be boldly affirmed.

“ Power in the hands of the *civilian*, is confessedly a dangerous instrument ; but in the hands of the *ecclesiastic*, it is inconceivably more so, since he claims to exercise it exclusively under Heaven’s broad seal. As an object of ambition, it becomes an incentive to vanity and self-indulgence, followed by oppression and wrong. When acquired in the shape of influence, by virtuous industry, persevering beneficence, and heroic devotion to the self-denying duties of piety—when controlled by the spirit of meekness and love, and directed to the enlightenment and conversion of men to God, and employed to multiply crowns on the head of Jesus—its value is unquestionable, and its possession safe.”

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## LETTER

*Of the Boston Association of Congregational Ministers to  
Rev. John Pierpont, with his Reply.*

THIS is rather a curious document. As nearly as we can judge of its merits, it seems, that, after Mr. Pierpont’s removal from Boston, the Association, of which he had been a member for twenty-five years, sent him a letter, “ expressing their pleasant remembrances of long personal intercourse, and their earnest wishes for his future usefulness and happiness.”

The committee, chosen by the Association to communicate to



Mr. P. the above fraternal expression, after discharging that duty, say, "Change and death have recently deprived our Association of the valuable counsels and pleasant society of many distinguished and beloved members. We regret the more that circumstances have occurred which make it necessary for us to lose, from our social meetings, the presence and conversation of another of our oldest and most respected associates. The intercourse of many years has stamped your name deeply in our hearts, in union with those of others whom we have mutually loved, and in connection with many grateful recollections. We hope to be affectionately remembered by yourself."

Mr. P. replies to this expression of fraternal feeling as follows: "I truly thank the brethren at large, for their kindness in intimating that *my* departure will be regarded as a loss. \* \* \* But all of the brethren, who regard truthfulness as a higher virtue than civility, will pardon me when I say—not reproachfully—not in bitterness—but in a sadness which has thrown its shade over the last six years of my intercourse with the Association, that as I believe that God liveth, I believe that in his sight, the course pursued in relation to me—not by my country brethren—not by a majority of the Association—but by the greater part of its city members, is *the* 'circumstance,' but for which no such loss would have been sustained, or been felt to be 'necessary.' I believe,—nay, I *know*, that the turning away from me of the faces of so many of my city brethren—their withholding from me of, literally, *every* fraternal expression of sympathy, and of all brotherly counsel—yea, and of every brotherly reproof," &c. &c. "I know that *this* is the 'circumstance,' that more than any other, or all others, has made me feel that I had lost *caste* with those who, by their position, were nearest, and should have been truest to me, and that *this* is the blow that has severed, and, I speak advisedly, was *meant* to sever me from my church, and from the 'Boston Association of Congregational Ministers.'"

This, truly, is shaving rather close. We have no special interest in this case, aside from the custom which Mr. P. has here so sharply rebuked. We know none of the facts in this particular instance. If they were as Mr. P. has represented them, his rebuke seems well deserved.

But we do know that the *principle* here involved, or the *custom* here condemned, is too common among public bodies, as well as among individuals. We have seen it often, and it has always shadowed forth something wrong. We have known the greatest grief *expressed* by a society, and the most bitter lamentation made at the removal of a man from their communion and their sphere of labor, when, for years previous, they had been

doing all in their power to have him removed, and using every effort to provide a place where they could put him, and there be the least said about it. These things ought not so to be. They remind us of the following story, which a good old clergyman of the last generation, now, we doubt not, in heaven, once related to us.

“When I had preached forty-five years in this place, there was a certain man, a great talker, and a busy body in other men’s matters, who determined that I should be dismissed from my pastoral charge. He was very busy to effect his purpose. He left no stone unturned, and at the expiration of two full years of discord and strife stirred up by him alone, my situation became so uncomfortable, that I resigned my charge. The very next day after my pastoral relation was dissolved, this man came into my house, put his hat under his arm, was about to kneel before me (which I prevented), and said, Mr. L., I have acted a very wicked part towards you—have wronged and injured you very much—I hope you will forgive me,” &c. &c.

It is this spirit that deserves reprobation. He had accomplished his wicked purpose. By falsehood, deceit and intrigue, he had succeeded in destroying the peace and harmony of a church and society, and procuring the dismissal of a most excellent man from the relations of pastor and minister of a church and society; and then, to put the finishing stroke to his nefarious designs, when his purpose was accomplished, he was very sorry, and shed his crocodile tears.

### Literary Notices.

*Greenleaf’s Series of Arithmetics.*—These are comprised in three volumes; the first designed for beginners, or small children, the second for those a little older, and the third for such as wish to secure a thorough arithmetical education—thus making a complete system. We were among the first to introduce Greenleaf’s Arithmetic into school in this vicinity, and we have had no cause to regret it. We consider it the best system that we have for perfecting pupils in that important and necessary branch of education. We would refer our readers to an advertisement of these books on the last page of the cover of this work.

*Festus—A Poem.* By Philip James Bailey, Barrister at Law.—We have been favored with a copy of this work by the enterprising Publisher. We have read it. With some parts of it, we have been highly pleased. The writer has considerable poetic genius, and has drawn some of his pictures admirably;

but with the general tenor of the sentiment we have not much fellowship. It seems to us anti-scriptural. Nevertheless, we should think it would afford amusement and entertainment to all, and instruction to that class of readers who harmonize with the sentiments expressed. It has many *bright spots*. Published and for sale by B. B. Mussey, 29 Cornhill, Boston.

*The Book of Prudential Revelations : or the Golden Bible of Nature and Reason, and the confidential Doctor at Home.*—A good long title, of which there is much more by the way of expounding, prophesying and illustrating. All by DE FONTAINE, M.D. This is the first time we have heard of the celebrated doctor just named. His book is a curiosity of rare finding—wonderful as a revealer of diseases ; astounding in prescribing remedies ; so divested of technicalities that all can understand it, and modesty sometimes blushes, as she reads ; not too diffident in expressions of commendation of Dr. F. ; and, finally, containing considerable good counsel and many truths, which, if followed, the world would be much better off than it now is, or is likely to be soon. Boston, published by the Author, and sold by B. B. Mussey, 29 Cornhill.

*The Literary Emporium. The Young People's Magazine.*—We received the January Nos. 1846, of these works *too late* to be noticed in our February No. We like them much—they are got up in good style and calculated to be useful. We have also received the numbers for February. The work is very interesting and will do much good. It deserves a wide circulation. They are published by J. K. Wellman, 118 Nassau St., New York, at the low price of \$1,00 a year, each. We should like to have a glance at the "*Illustrated Botany*." We received the "*Messenger*."

*The Magnolia and Young Ladies Azelia.*—This is a neat monthly, edited by Rev. S. Remmington, M.D., and published by Edward A. Pierce, Lowell. The publisher sent us some Nos. to put into the hands of our agents, which we have done. Brother Remmington promised us a copy in exchange, but we have not yet received it.

"*Christian Alliance and Family Visiter*."—This is a new paper, commencing its being with the year 1846, the precise period of our own birth. It is on good paper, in fair new type, and ably edited by Messrs. Warren and Horton, assisted by several clergymen of Boston. It will be a welcome "Visiter" at the tables of the Protestant community. It greets us each week, filled with well written articles. See advertising sheet.

*Local Loiterings and Visits in the Vicinity of Boston.*—



Truly, there is much to be seen "in Boston and its Vicinity." The writer has delineated these pleasant things in an entertaining and instructive manner. A stranger, or any other person, may saunter among these "Loiterings," for months, with profit and delight. For sale by Redding & Co., 8 State Street.

*The Union of the Holy Spirit and the Church in the Conversion of the World.* By Thomas W. Jenkyn, D.D., London. —This is a volume of 304 pages, written in excellent style and eminently calculated to do good. It is exactly what is needed in this day of declension.

*The Extent of the Atonement in its Relations to God and the Universe.* By Thomas W. Jenkyn, D.D. This work treats on a subject of vast moment, and great intricacy: such as few are adapted to discuss as it should be. From a hasty perusal, we are satisfied that Dr. Jenkyn has devoted much time and study to investigate a doctrine of such vast moment. Any person who will attentively peruse these two books will be greatly benefited, and find his piety much enlivened, and his disposition to do good expanded. In this day "of making many books," and publishing a wilderness of trash, it is cheering to find an *oasis* now and then, like the books now before us. They have been presented to us by the enterprising and worthy publishers, Messrs. Gould, Kendall & Lincoln, 59 Washington Street, Boston, where they are for sale.

## RECIPES.

**REMEDY FOR SORE THROAT.**—Mix a pennyworth of pounded camphor with a wine-glass of brandy, pour a small quantity on a lump of sugar, and allow it to dissolve in the mouth every hour. The third or fourth generally enables the patient to swallow with ease.

**A BLACK MAN'S METHOD OF COOKING RICE, IN HIS OWN WORDS.**—"Wash him well—much washed in cold water—the rice flour make him stick—wash all quite away. Water boil already very fast. Throw rice in—can't burn, water shake him so much. Boil quarter of an hour or more. Rub one rice in thumb and finger; if all rub away, him quite done. Put rice in cullender—hot water go away. Pour cup of cold on him. Put back rice in saucepan—keep him covered near the fire; then rice all ready. Eat him up." This mode of cooking rice is said to be excellent.

**A PASTE FOR SHARPENING RAZORS.**—Take one ounce of oxide of tin (putty) finely powdered, dissolve oxalic acid in water until the liquor is saturated, moisten the putty with it sufficiently to make it into a paste, rub it over the strap, and when the latter is used, the surface may be slightly wetted.

**FOR CROUP.**—A solution of saleratus, or super-carbonate of soda, in molasses and water, will often afford relief.

We have also found an external application of cold water to the throat serviceable in croup, as it generally is, in common colds.

**INDELIBLE INK FOR MARKING.**—Take a drachm of nitrate of silver (lunar caustic), dissolve it in double its weight of water in a glass mortar, and put in it ten or twelve drops of nitric acid—this makes good ink. Then dissolve

a drachm of salt of tartar in one and a half ounces of water. This makes the liquid to be used before the ink.

FOR BLACK INK.—Take of blue gall nuts twelve ounces; of green vitriol, or sulphate of copper, six ounces; of pure gum Arabic, three ounces. Pulverize, and put the mass into a stone bottle with two quarts of water. Let it stand seven days, skaking it three or four times each day. Drain it off from the dregs into another bottle, and place it in an airy situation.

FOR TOOTACHE AND PAIN OF THE THROAT AND HOARSENESS.—Bathe the neck, ears and back of them, chest, arms and back, with cold water every morning, and you will be pretty free from toothache, colds, sore throats, or rheumatism in these parts.

One of the best things for a hoarse cold is to drink cold water, and apply it externally to the throat.

## THE SCOTTISH EMIGRANT'S ADIEU.

THE following beautiful lines have been handed us by a friend, who thinks they have never been published. We have never seen them. They were written by A. McCraw, a Scotchman of great poetic genius. We think them fully equal to the Irish Emigrant's Lament. The "Exile's Song," written by the same, was published in the Knickerbocker of Nov. 1843.

Our native land, our native vale,  
A long and last adieu;  
Farewell to bonny Lynden-dale,  
And Cheviot mountains blue!

Farewell, ye hills of glorious deeds,  
And streams renowned in song;  
Farewell, ye blithsome trees and meads  
Our hearts have loved so long.

Farewell, ye broomy elfin knowes,  
Where thyme and hare-bells grow;  
Farewell, ye hoary haunted howes,  
O'erhung with birk and sloe.

The battle-mound and border tower,  
That Scotia's annals tell;  
The martyr's grave—the lover's bower,  
To each, to all, farewell.

Home of our hearts! our fathers' home,  
Land of the brave and free!  
The keel is flashing through the foam  
That bears us far from thee.

We seek a wild and distant shore,  
Beyond the Atlantic main;  
We leave thee, to return no more,  
Nor view thy cliffs again.

But may dishonor blast our fame  
And quench our household fires,  
When we or ours forget thy name,  
Green Island of our sires.

Our native land, our native vale,  
A long, a last adieu;  
Farewell to bonny Lynden vale,  
And Scotland's mountains blue.

# JOURNAL OF HEALTH ADVERTISING SHEET.

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
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
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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

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“Health consists with Temperance alone.”—POPE.

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PREMATURE OLD AGE.

[For the Journal of Health and Monthly Miscellany.]

BY REV. H. WINSLOW.

MEN may perhaps reasonably differ respecting the desirableness of long life, but all must agree as to the desirableness of averting premature old age. It is sufficiently grievous to wear the badges of a withered old age, even at that period of life to which they appropriately belong ; to have them forced upon us, at an age which naturally entitles us to the rosy charms of youth, is what can never be desired.

For some reason or other, we of this country become old sooner than they do in England. This remark applies particularly to females. A comparison instituted between our females and those of France, Spain, and Italy, would not perhaps be seriously to the disadvantage of American ladies. But it is with their own natural mothers and sisters, the females of Great Britain, that most of the New England ladies, at least, ought to be brought in comparison. And here, all must admit, the advantage lies decidedly on the other side of the water. The ladies of England, generally, even in the large cities, are vigorous, blooming, youthful, to a much higher age than they are here. A dentist in London and a dentist in Boston, will tell widely different stories respecting the teeth of their lady-patients. So will the physician and the surgeon in every department of disease.

Indeed it is almost a rare thing to find a female among us, who enjoys perfect and uninterrupted health. And perhaps it is still rarer to find one who, up to the age of forty-five, is without some decided marks of old age. Defective teeth, gray hairs, wrinkles, lustreless eyes, a feeble step, a faltering voice—one or all of these tokens of advancing age—begin, ere then, to show themselves. This ought not so to be. It is wrong, it is wicked, that we tolerate the causes of it:—Not that the unhappy victim is always guilty—No, she has perhaps done as she was taught, done as well as she knew how. Still, such are the laws of nature and the ordinance of God, that violence done to our constitution, whether wittingly or unwittingly, must inevitably meet its appropriate retribution.

It has been frequently remarked, that with us ladies grow old faster than men. Foreigners are struck with this fact. A gentleman from England was asked in Boston how he liked our city. "Very much," he replied, "but there is one serious draw-back; almost every lady I pass *looks like a fright!*" He however explained himself to mean, that she *looks in fearful ill health*. If the point in question be natural beauty, we should not fear to challenge a comparison of our young ladies with those of any nation whatever. The only ground of complaint is, that the beauty *does not last*. Here is a blooming Miss of sixteen. To the observer's eye, there is perfect health and the promise of long and youthful life. But already some envious canker has begun to gnaw at the root of that fair form. Of this she has some painful tokens, occasionally, which are mostly known only to herself. Instead, however, of averting the catastrophe portended, the course is taken to precipitate it. The same causes which have begun the evil, are increased, as she comes forward into society. At the tender age of eighteen or twenty she is married:—She is passed along through all the exciting and exhausting forms of modern life, and at the age of forty, if alive, is but the shadow of what she was. Her husband, in the mean time, better sustained by his masculine nerves and habits, stands by her side comparatively young.

Although both sexes grow old with us faster than they ought, the female sex goes considerably in the advance.

In inquiring for the *cause* of such prevailing premature old age in our country, we do not necessarily find it in our *climate*. Perhaps no climate in the world is, on the whole, more favorable to long and healthy life. The climate of Great Britain is, in important respects, inferior to this. It is more relaxing, more debilitating, less life-sustaining. A dry, clear, oxygenous atmosphere,

is better both for the pulmonary and digestive organs, than an atmosphere heavily charged with azote, clouds, and dampness. And whatever tends to sustain and invigorate the vital functions, must tend to health ; and whatever tends to health, must tend to a green old age. Moreover *facts* prove the healthfulness of our climate. What people since the flood have lived longer, or enjoyed a more vigorous and prolonged youthfulness, than our ancestors? What fresh and fine looking grandmothers used to smile on the thanksgiving circle ! How becomingly did the plump and well-turned mortality of the great grandfather, fill up the big armed chair ! It used to do one's eyes good to look at such noble forms. Our grandparents of the good old school could read without glasses ; they had teeth firm enough to crack a nut, and which almost never ached ; they walked as quick and erect at seventy, as at twenty ; and as to dyspepsia, nervousness, and the like terms, they were to them as unmeaning as the uncouth Chinese characters we see on boxes of tea. If their eyes ever chanced to fall on that strange word, nervousness, they must have thought it a word intelligible only, like the Chinese characters, to some foreign and strange people.

Nor is the cause in question to be found in the native *blood of the Anglo Saxon race*. No race is more long lived. No people on the earth ought to carry the bloom and vigor of youth to a higher age ; and none actually have lived longer, or enjoyed a more protracted exemption from the infirmities of age, than the descendants of this race.

Nor can it be said of American women, whatever may be said of the men, that they become prematurely broken and aged by too hard labor. America is the paradise of women. No other country in the world places its females so much above the necessity for servile and exhausting drudgery. Indeed it might perhaps with more truth be said, that American women labor too little, physically, rather than too much, for the good of their health. But it cannot be questioned that hard labor, especially with the female sex, tends to hasten the infirmities and unpleasant tokens of age. Most of those severe labors out of doors, with which women are taxed in the Old World, and also many of those toiling and drudging employments within doors, from which the recent application of steam and water power to machinery has redeemed them, although they may serve to expand the frame and give it a rude and hardy appearance, do yet wear it down and hasten the period of infirmity and prostration. While a certain amount of exercise favors long life, what is usually styled hard, drudging labor, wears upon the system and hastens



the period of infirmities. From this kind of labor, as I have said, American women enjoy an unparalleled exemption.

Nor does the premature old age, of which we are speaking, come of too much *study*. We do not begin to study in this country as they do in Germany, nor as many do in England and France. It is a common thing among the educated ladies of Germany, to find those who can read and speak three or four different languages, and are extensively versed in mathematics and natural philosophy.

It is clearly proved that the high cultivation of the intellect is favorable to protracted youthfulness and long life. Highly educated men and women, on an average, live longer and enjoy more even and pure health, than those of little or no mental culture. The mind is life—the very essence of life—and where there is most of mind, other things equal, there is most of that which imparts life and vigor to the body. It is believed that thousands in this country annually die some twenty years sooner than they would, had they bestowed a higher cultivation upon their intellect. We must be more intellectual and less sensual—more of that which dies not, and less of that which dies—if we would invigorate and prolong whatever of us is mortal. It is said to be better to wear out than to rust out:—The truth is, after all, very few in this country can claim the honor of *wearing* out, intellectually. But hundreds are daily dying through mental rust. Why does the man of business languish and die so soon, on retiring to enjoy in idleness his gains? Just because the life-giving power, the mind, ceases to act. Rust, stagnation, disease, gloomy spirits and death, must inevitably come.

The perpetual tug and excitement of business, as it is done in this country, frequently overtakes and breaks down the mind; not so much by the intellectual labor, as by the *excitement* attending it. Now the study of the languages, sciences, &c., and the putting forth of the mental energies in the form of written thoughts for the world, afford just that kind of mental effort which is most favorable to long and vigorous life. Accordingly literary and scientific men are, as a class, long-lived. If our females would give up their dissipations, renounce their novels and their indolence—put away both their inglorious rust and their vainglorious excitements together—and rise higher on the scale of intellectual, thinking, spiritual being, they might secure to themselves and to their children a far more healthy, youthful, prolonged earthly existence, than most of them now enjoy.

[To be continued.]

## TOBACCO—ITS EFFECTS UPON MAN, &amp;c.

TOBACCO is an annual plant. Its root is fibrous—its stock straight, viscid, round and hairy. It frequently grows to the height of six feet, bearing a large pointed leaf, of a pale green color. The flowers are placed in loose panicles, and are provided with long, pointed thin leaves at the divisions of the peduncle. The external covering of the flower is shaped like a bell. It is hairy, and divided at the top into five pointed segments. The corolla is considerably longer than the calyx. Its color is green. It swells at the top into an oblong cup, and then expands into a rose-colored border, consisting of five lobes.

It is not our design to give a minute description of the plant, but rather to specify its *effects* upon the animal, man. The tobacco plant is thought, by the best botanists, to be a native of Central America, and was discovered there upon the first arrival of the Spaniards. It grows by cultivation in almost the whole world, but nowhere is its growth more luxuriant than in the State of Virginia. The time for harvesting it is the month of August. There are said to be two species of this plant, but their properties are very much alike.

We now proceed to speak of the direct effects of Tobacco upon the human system, and these, we shall describe, as they were produced upon a friend who has furnished us with the following statement :

“Not having been accustomed to the use of tobacco, I commenced by smoking part of a cigar. The taste is generally too well known to need a description. In ten minutes after I had commenced the operation of *puffing* from the *rolled weed*, I had an unnatural sensation of prostration come over me ; and this, previous to feeling any special difficulty at the stomach. I seemed to have no power to lift a hand, or move a finger, or a foot. In three minutes, I felt extreme nausea at the stomach ; *such*, as, I think, I never felt at any other time in my life. Speedily, after great distress, I vomited profusely. It was a hard operation. I have taken tartarised antimony, ipecacuanha, and, on one occasion, found myself under the influence of an emetic, by chewing the leaves and seeds of the *lobelia inflata* ; but in neither of these instances could the nausea and distress attending vomiting be compared with those arising from the use of tobacco. My giddiness was such that I was unable to stand. I had by turns a violent pain in the head, and a cold death-like sweat over my whole body.



“After about an hour spent in this miserable condition, my sickness subsided ; my distress removed ; my flesh became somewhat natural, though the pulse was still feeble, quick, or irregular. At length, from utter exhaustion, I fell into a disturbed sleep—from which, I every few minutes half awoke with various parts of my body exhibiting spasmodic twitchings. It was three days before I entirely recovered from the use of this cigar. I am naturally of a slender habit and nervous temperament, and, therefore, it is probable, that I was longer in returning to my accustomed health than a person of a vigorous constitution would have been.

“Having been exercised ‘pretty considerable severely’ by this *smoking* process, I did not feel very desirous to try the experiment of *chewing*. I, therefore, commenced *snuff-taking*, thinking this the milder operation of the two. The first pinch of genuine *yellow*, or *Scotch* snuff (for I used no other) set my sneezing apparatus in full operation, and made ‘a quantum sufficit’ of work for my pocket handkerchief. This was soon followed by a second pinch, the effect of which was much more unpleasant than the former, for it not only produced sneezing, but speedily found its way from the nose to the lungs and stomach, producing both coughing and nausea, or rather, the strangling produced nausea. I was also giddy, and all my sensations were of a most unpleasant type. I recovered, however, much sooner from the effects of the *snuffing* than I did from those resulting from smoking.

“It now remained that I should try one more experiment with this *weed*, upon my own person, to wit, *chewing*. Supposing this would be the most severe operation, I prepared myself accordingly. I gave up all other business for one day, and procured the attention of a friend to aid and comfort me, as I might need his services. But here, I was quite disappointed. I received into my mouth a tolerably good sized quid. I commenced the operation of chewing in good earnest, but to my surprise, I found I could bear it very well. After chewing for some time without any inconvenience, I gave it up for that time. Soon after, I repeated the operation by chewing a much larger quantity, which produced symptoms similar to those from smoking.”

Almost all who have been in the habitual use of Tobacco have had dyspeptic symptoms. By turns, they experience a loss of appetite, and are troubled with nausea, flatulence, vertigo, excessive thirst, pains of the stomach, tremors of the limbs, interrupted sleep, and, frequently, considerable emaciation.

It is remarked by Dr. Boerhaave, that, “when this celebrated plant was first brought into use in Europe, it was cried up as an



antidote to hunger ; but it was soon observed, that the number of consumptive and hypochondriacal people was greatly increased by its use." This was the effect of its *habitual* use upon the human body, according to that eminent physician.

Dr. Cullen, a hundred years ago, said he had observed "several instances" in which the use of *snuff* produced effects similar to those arising from the long use of wine and opium, to wit, "loss of memory, fatuity, and other symptoms of a weakened, or senile state of the nervous system, induced before the usual time." Smoking and chewing occasion an unnatural thirst, which cannot be allayed by water. No water can be relished by a palate which has become seared by the unnatural stimulus of the juice, or smoke of tobacco ; hence, there is, unquestionably, some foundation for the opinion, that the use of tobacco prepares the way for the intoxicating cup.

When snuff is used, it soon destroys the sense of smell, and essentially injures the voice. Chewing and smoking injure the taste ; so that those who use tobacco to excess, or, to any considerable extent, have one, and, not unfrequently, two of the external senses impaired by such use. Moreover, serious affections of the nose have been traced to the use of snuff. Polypus is said to be produced by it.

We are told that "Sir John Pringle, who was an inveterate snuff-taker, at an advanced age, found his hands trembling, and his memory much impaired. Being in company with the American Philosopher (as he was called), Dr. Franklin, who is said never to have taken a pinch during his long life ; upon the Doctor's observing that such symptoms were common to those who were great snuffers, Sir John took the hint, left off his snuff, and soon recovered the use of his hands and found his memory return."

We knew a gentleman so addicted to smoking, that he has been seen to fill his pipe three times in twenty minutes, when he was earnestly engaged in conversation about the location of a meeting-house, which question had involved the Parish in a quarrel. He died of a cancer upon the tongue ; which, apparently, commenced at the point where the stem of the pipe often touched that little member.

We were once sailing with a Captain, who had been in the habitual use of tobacco ; who, being under sail without his usual supply of the "weed," and finding the wind blowing strongly, thrust his hand into his pocket so often, that in sailing twenty miles, he wore it through. If this anecdote is not strictly in keeping with the design of this essay, to wit, the effects of tobacco upon the human *body*, it shows its effects, at least, upon *cloth*.

The following laws relative to the use of tobacco were passed by the Plymouth colony.

*Penalty for taking Tobacco in 1638.* "Whereas there is a great abuse in taking of tobaccocoe in very uncivill manner openly in the Towne streets and as men pass upon the heigh wayes, as also in the fields and as men are at worke in the woods and fields to the neglect of their labors, and to the great reproach of this government, it is therefore enacted by the court, that if any shall be found or seene taking tobaccocoe in the streets of any towne within the Colonys of this gov'ment, or in any barne or out house, or by the high wayes, and not above a mile from a dwelling house, or at his worke in the fields, where hee doth not dyne or eate his meate, that every such person or persons so offending shall forthwith pay XIIId for every such offence as oft as he, or they shall so offend, and shall be lawful upon informacon for the constable of the towneship or next to the place where such offence shall be committed to distrayne his goods for yt; if he refuse to pay it upon demand. And for boyes and servants that shall offend herein and have nothing to pay, to be set in the stocks for the first default, and for the second to be whipt."

*Smoking on the Lord's day, 1669.* "It is enacted by the Court, That any pson or psons that shal be found smoaking of Tobacco on the Lords day; going too or coming from the meetings within two miles of the meeting house, shall pay twelve pence for every such default to the Collonies use."

His Royal Majesty, King James, in his "Counterblast against Tobacco," says:

"And for the vanities committed in this filthy custom, is it not great vanity and uselessness that, at the table, a place of respect, of cleanness and modesty, men should not be ashamed to sit tossing of tobacco-pipes, and puffing of the smoke one into another, making the filthy smoke and stink thereof to exhale across the dishes, and infect the air, when, very often, men that abhor it are at their repast? But not only meal, but no other time nor action are exempted from the public use of this uncivil trick; and is it not a greater vanity that a man cannot welcome his friend now, but straight they must be in hand with tobacco? No! it is become, in place of a cure, a point of good fellowship, and he that will refuse to take a pipe with his fellows, though, by his own election, he would rather feel the savor of a sink, is accounted peevish, and no good company, even as they do with tippling in the cold Eastern countries; yea, the kind mistress cannot more mannerly entertain her servant than by giving him out of her fair



hand a pipe of tobacco. \* \* \* Is it not the greatest sin of all, that you, (James' subjects,) the people of all sorts in this kingdom, who are created and ordained by God to bestow your persons and goods for the maintenance of the honor and safety of your king and commonwealth, should disable yourselves in both?—in your persons, that you are not able to ride or walk the journey of a Jew's sabbath, but you must have a reekie coal brought for you from the next poor house to kindle your tobacco with. Now, how you are by this custom disabled in your goods, let the gentry of this land bear witness; some of them bestowing three, some four hundred pounds a-year upon this precious stink, which, I am sure, might be bestowed upon many for better uses. \* \* But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully corrupted by this stinking smoke. \* \* \* It is a custom, loathsome to the eyes, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black fume thereof nearest resembling the black Stygian smoke of the pit that is bottomless. \* \* \* Were I to invite the devil to dinner, I should set the following three dishes: first, a pig; second, a poll of ling and mustard; and third, a *pipe of tobacco* for digesture."

"Fontana," we are told, made a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. The experiment was repeated on another bird with the same result. He introduced into the pectoral muscles of a pigeon a small bit of wool covered with this oil; the pigeon, in a few minutes, fell insensible. A thread, drawn through a wound made by a needle in an animal, killed it in the space of two minutes. Very well—no doubt of it; but read that to an inveterate lover of a "long nine," or a plug of "Honey Dew," and with a stare which would do honor to the Fellows of Brazen Nose, he will tell you that *he* is not a *pigeon*, or a *dog*, or an *ass*—insert as much oil of tobacco into *him* as you please, *his* leg won't be paralyzed—no, *he* would hop off lively as a kangaroo—indeed, your experiments would save *his* purse "*very considerably*."

The following, from a foreign medical journal, may be here introduced, as showing some of the deleterious effects of tobacco on the human system.

*Paralysis of the Portia Dura, produced by Tobacco Smoking.*—Mr. Smith, of Sheffield, records two cases in the Provincial Journal, of this affection. He attributes the paralysis to the sedative action of the tobacco smoke, and remarks that:—



“He is not aware of any case of paralysis of the portia dura on record having been attributed to the use of tobacco; nor, indeed, does he remember seeing an account of any case of paralysis, which has been imputed to this cause. Still he thinks a result of this kind, is quite in keeping with what we know of the physiological properties of the oil of tobacco, and is an effect which, *a priori*, reasoning upon them would lead us to expect. It is reasonable to suppose, that the practice of volatilizing so powerful a sedative poison, and applying its vapor to the lining membrane of the air passages, should produce derangement of the nervous system, varying in intensity according to its greater or less dilution with atmospheric air; and that, therefore, on the nervous fibrils proceeding from the mucous membrane of the mouth, a situation where the vapor must be comparatively concentrated, the effect should be most considerable. The sedative operation of tobacco has also been found by experiment to be exerted chiefly on the motor system; and it is quite in accordance with our knowledge of the nature of reflex action, that an impression of any sort, although immediately acting, as in this case, upon a sensory nerve, should be conveyed through its medium to the corresponding motor nerve.”

[To be continued.]

## THE ONE IDEA OF THE TEMPERANCE REFORM.

[For the Journal of Health.]

It has been said of the friends of Temperance, that they are a *party of one idea*. They are accused of having fallen into the capital mistake of considering the evil they oppose and the good they seek to prosecute, as the only ones with which society need concern itself.

Can this allegation be sustained? Is it true that the promoters of reform with reference to the use of and traffic in intoxicating liquors are so completely absorbed in this one subject, that all others are comparatively neglected? Connected as they are with all the professions, pursuits and employments of society, are they not equally successful in their social callings, as those who oppose, or stand aloof from the Temperance Reform? Were the names of President Hopkins of Williams College, Dr. Woodward, superintendent and physician of the Hospital for the Insane of Worcester, and the Honorable Mr. Hoar, entirely unknown in the community, until they signed their late able address to the citizens of Massachusetts on the subject of temperance?

But it is no new thing in this world to substitute reproach for argument : to endeavor to awaken prejudice, where it is desired to avoid discussion.

The early settlers of New England were stigmatized as men of one idea, when they voluntarily expatriated themselves rather than submit their consciences to the dictation of a persecuting hierarchy. James Otis, the day star of the Revolution, was thought to be a man of one idea, because he resolutely declined to take office under an oppressive and tyrannical government. And the Patriots of 1776 were utterly contemned, as men of one idea, when they pledged their lives, and fortunes, and sacred honor, to be free or perish.

And yet there is a sense in which it may be admitted that the friends of temperance are a community of one idea. Whatever may be their views on other subjects, they agree in one fundamental idea with respect to the use of intoxicating liquors.

Every great reform is based upon some simple truth. And its simplicity is the first element of its power.

In this respect there is nothing peculiar in relation to temperance. Error is multiform, and requires argument and sophistry to sustain it. Truth is simple ; and when presented and understood, commends itself to every man's conscience in the sight of God.

The success of the recent efforts of the friends of temperance is not to be imputed to any new developments of the evils of drunkenness. These evils have been understood and deplored by every generation, from the days of Noah to the present time ; and yet they have continued and advanced with a steady progress.

And why was this ? Why was not intemperance arrested ? The answer is at hand. It was for want of the knowledge of *one idea*, one simple truth.

In all past ages it has been the common sentiment of mankind that intoxicating liquors are injurious only in their excess. The simple idea of the Temperance Reformation is that they are injurious in their essence. Consequently that they are not adapted to man's condition to be used as a beverage ; that such a use of them is a violation of the laws of life ; and that the manufacture and sale of them for such a purpose is a flagrant immorality.

If the question be proposed, how the knowledge of this truth was obtained, so simple, so important as it is represented to be, and yet so long concealed ? I reply, that the temperance reform was commenced as an object of christian philanthropy. Its earliest friends did not engage in it, because they felt themselves to be personally in danger. But they saw the community around

them enduring a great and increasing evil. They perceived that while the drinking customs of society were continued, there was no remedy, and they determined to carry out in their own practice in relation to intoxicating liquors, the principle which Paul adopted and recommended to the early converts to Christianity in relation to meats offered in sacrifice to idols. *If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.* On this principle they signed the pledge and commenced the reform; and their efforts were approved, and received a cordial response from such as sympathized with them in their views of truth and duty. Ministers, philanthropists, and the more thoughtful members of the churches, in great numbers, enrolled their names upon the pledge and gave their influence to the cause.

The experiment was successful beyond the anticipations of its warmest advocates; and as it progressed, it was found, that what had been done, under an expectation of submitting to a personal sacrifice, was attended with a personal benefit. Facts were collected and published;—the experience of different individuals was compared; and the result was, that the principle was at length fully established, that intoxicating liquors are not necessary as a beverage, but in all cases injurious; that all the appropriate duties and business of men may be performed without a resort to them; that they are not nutritious; that they impart no strength, physical or moral; that they ward off no danger; while their use occasions immense injury to all the great interests of society. In view of these facts, established by abundant testimony, confirmed by experience, and conformable to well-established physiological laws, the friends of temperance have adopted the resolution, the *one idea*, not to use intoxicating liquors as a beverage; not to provide them for the use of others, but in all suitable ways to discountenance their use throughout the community.

Reader, is your name attached to the temperance pledge? If not, will you place it there, on the ground of truth and christian philanthropy, as well as on the ground of health and personal safety.

A.

## GOODNESS AND GREATNESS CONTRASTED.

[For the Journal of Health and Monthly Miscellany.]

BY MISS L.—A PUPIL IN WOODSTOCK ACADEMY, CT.

“LET me live to do good,” exclaimed a youth of sixteen, “for I had much rather be good than great. If I am good I shall be



beloved and respected ; but if I am great without being good, happiness will flee far away." Such were the thoughts of a youth as he looked forward to the future. Let us follow him and see how far his wishes are realized. Time passes on, and that boy had become a man. The nation in which he lived had become involved in a long and bloody war, which seemed to threaten it with sure destruction, and the patriot was called upon to come forth and join the battle to liberate his country from the reign of a proud and haughty tyrant. Then was his time to do good, and he cheerfully offered his life, if it was needed, to redeem his country from the hand of the enemy. See him now at the head of his army, surrounded on all sides by carnage and death, amid the roar of cannon and the groans of the dying. Behold him as he urges his followers on, cheering their drooping spirits with promises of future happiness, when the banner of liberty should wave in proud triumph over the land of the free and home of the brave. His nation's freedom occupies every thought. He meditates upon it by day—he dreams of it by night. He gave up home, friends and happiness to lead his army to battle. He allowed not fear to take possession of his mind, but passed onward till his country was declared a free and independent nation, and the American flag was gaily unfurled to float on hill-top and plain as a token of liberty. He was ready then to retire from his more active business in life, to enjoy the sweet repose of domestic happiness. But was he forgotten? No! The man who had watched the seed of American Liberty, from the time that it was sown till it sprang up and brought forth fruit, was not forgotten. He was met with a smile on every side, and welcomed to every heart and home. All looked to him as a friend and benefactor who would guard them from all harm. He had by his firmness and decision laid the foundation of a flourishing republic, which was soon to become one of the proudest nations of the globe. But the night of death drew nigh. His days were numbered and nearly finished, and he was about to depart from earth to meet his God in Heaven. Calm and happy, like the setting sun as it sinks to rest at the close of a summer's day, without a cloud to disturb its peacefulness, was his death. Such was the life and death of Washington, the father of his country and the best benefactor of his nation. He lived beloved, and died lamented, and millions on millions yet to come shall bless the name of Washington. But goodness is not the motto of all. Far happier would the world be, if it were.

"Let me live to be great," exclaimed the young general of a noble army, reining in his prancing steed and waving his plumed

cap in triumph over his head as he surveyed one of the strongest armies of Europe. "Yes," he exclaimed to himself, "when I have conquered the world—when I have brought empires and kingdoms in willing submission at my feet, then, and only then, will my thirst for fame be satisfied. When all nations pronounce my name with awe and tremble at my approach, then will my desire for greatness be fully realized." Follow him as he goes forth conquering, spreading consternation and distress along his path, and see if he is happy. No: far from it. See him now seated upon one of the proudest thrones in the world, swaying all within his reach—all tremble at his approach—all obey his commands. Is not that satisfying to his heart? No: he is not yet ready to lay aside his arms. Altho' his reign has been one complete round of victory, yet he is not satisfied. Behold him amid the wars of Italy and Germany, crowned with success and triumph. Behold him with his followers crossing the snow-clad Alps, on his way to battle, alike fearless of danger and death. Yet he is not satisfied. The very thought that there exists a nation that he cannot conquer poisons the happiest moments of his existence. He must yet fall with a tremendous crash, and the day is not far distant when his glory will crumble to the dust.—Stop where you are, vain man, for if you go farther you will surely fall to rise no more. The advice of his ministers and counsellors is unheeded, for ambition knows none but self. But the time of his fall has come. See him at his last final conflict on the fields of Waterloo, conquered, defeated, his army dispersed and himself a prisoner. How short was his glory, how fatal his fall! Do you see yon proud ship how gracefully she skims the surface of the sparkling waters, as she bids adieu to the shores of old England? That ship is bearing that same conqueror to a desolate isle in the ocean, which is to be his future home. Well may his bosom heave with sorrow, for his ambition has caused his ruin. Guarded on all sides, he is to spend the remainder of his life in sorrow and sadness. It was a lovely evening. The waters slept as quietly as an infant on its mother's lap, and the breaking of the waves was music to the ear. But even at that lovely hour, death was busy with its prey. He who had withstood danger and death on the battle field was about yielding his soul to God. Far from the home of his youth and the scenes of his former glory, surrounded by those who would add to, rather than alleviate, his sufferings, he was about to bid adieu to earth. Silence reigned around his apartment, for in breathless anxiety his companions waited the hour of dissolution. Hark, he speaks. "Head! Army!" are his dying words, and he breathes his last, while thoughts of



former glories are sounding in his ears. Such was the life and death of Bonaparte ; he who had rather be great than good. He was great, but not happy, for happiness was not to be found in greatness. Who would not rather live to be good and happy, like Washington, than to rule the world and die far from the land of their birth, though it might gain them the name that Bonaparte had, that of being a mighty conqueror ?

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### SCHOOL TEACHING, &c.

IN our *prospectus* or introduction, we promised to speak of " Education, the best methods of instruction, government," &c. Other things, perhaps some of them of less importance, have hitherto prevented our giving attention to these matters, but the original plan has not been relinquished, nor the promise forgotten. Indeed, we consider the proper attention given to education as constituting a prominent part of the foundation of good health.

It was our lot to commence teaching early, and we have had no small share of the labor of the pedagogue to perform and superintend during life. Having thus had considerable experience, we shall feel as though we are not stepping aside from our proper sphere in offering some remarks upon this subject ; and, as we have some ideas, whether right or wrong, we shall send them abroad.

*Precocity.*—We commence with the little child, say one, two or three years of age. If our child, we should rather he would remain ignorant of his letters even, than have his tender mind perplexed and stretched to learn them. We had rather he should live to be half a dozen years of age without having ever seen a book, than to have him come under the nameless paraphernalia which have frequently been put in operation to render the child *precocious*. We have no praises to lavish upon those parents, or children, who have so sedulously labored to expand these young minds. We have seen irreparable injury result to the child from these *hot-house* efforts to produce in early years a mature mind. Such children rarely live long, or, if they do, the precociousness of their childhood gives place to a premature obtuseness in manhood ; and the fond, and doating, and often proud parent has exercised at his leisure bitter repentance for his efforts, and deep sorrow over the untimely death of his darling child, or the certain decrease of his intellect with advancing years.



The whole system of infant schools, which a few years since gave to many fond parents and many transcendental philosophers and schemers, who had long been seeking, and who thought they had thus found a *royal road* to science, by which, with the speed of the rail-car, they should soon raise up an army of Solomons, Bacons and Newtons, almost in the cradle, was a mere farce, destined to a short life and a certain death, beyond a resurrection in the present generation.

The children nursed in these steam manufactories for minds, proved like the one of which we have heard the following anecdote:—A certain good lady by the name of B——s, who had spared no efforts to bring forward the mind of her only son, asked a somewhat eccentric man if he did not think her little boy was *very* forward? O yes, said he, I do. Did you ever see *so bright* a child? Well, I do n't know. Do n't you think he knows a great deal? How old *is* he? asked the man. Why two years. He is undoubtedly a knowing child, ma'am, but you know the B——s's always know more at the age of two years than they *ever do afterwards*.

This was the case with the mush-room plants of infant schools. Common sense has now generally banished this unprofitable and worse than useless fashion from society. If it be yet retained anywhere, it is probably in Sabbath schools, from whence, above all places, it ought to be cast out.

## OBSERVANCE OF THE SABBATH.

*Sunday Barbering.*—This is one of the moral evils of our city, and like all other breaches of the moral law, it is what may be easily remedied. There is not the least necessity of violating the sanctity of the Sabbath in this way. A very respectable barber in Boston told us that he really wished to close his shop on the Sabbath, but it was a difficult thing to do it. He said he had a family, but he had not been with them at home, or attended church with them on Sabbath morning, for, I think, nine or ten years.

Now, if people would do, as they generally might, perform their shaving on Saturday evening, as did our Puritan fathers, there could not be the slightest necessity for this man, or any other barber, spending one half the Sabbath in his shop, following the same occupation which he pursues during the week. Or,

if there are any who wish to wear a smoother face than they would have, were they shaved on Saturday night, they might perform the operation at home by their own fire-sides, and with their own hands. Then, though the work were done on Sunday, yet no one would be deprived of the pleasure and duty of being in his family half of the Sabbath, or of attending church with them. Those barbers who close their shops on the Sabbath deserve commendation, and such is the moral sense and religious principle of the community that we do not believe they will be injured, but rather benefited, in a pecuniary point of view, by acting in obedience to the dictates of conscience and the law of God. We should like, and believe we shall soon see, a proper trial made relative to this matter.

We have recently seen it stated that all the barbers in Detroit, Michigan, have resolved that they will not work at their calling on the Sabbath.

We sincerely hope that Mr. A. A. Creech, whom we know to be a very worthy man, and whom we have patronized, as we have had occasion, for many years, will be sustained in the following noble resolution; and we believe that the worthy landlord of the Bromfield House, Mr. Crocket, will not be a loser but gainer by encouraging the arrangement. This is the notice which Mr. Creech has placed in his shop in Bromfield street, that he may seasonably inform all his customers of his future intentions. May others "go and do likewise."

"*Take Notice.*—The patronisers of this establishment are respectfully informed, that, on and after the fifth day of April ensuing, I shall close my shop on the Sabbath, and in view thereof shall remain open on Saturday evenings until 10 1-2 o'clock. In conforming to this regulation I am fully aware that some of my customers may suffer some inconvenience therefrom;—but it is hoped that they will view it in the right light, and extend their patronage as heretofore, together with their friends.

A. A. CREECH."

*Boston, March 1st, 1846.*

*Sunday News.*—This is like unto its brother above named. It seems to be the expression of some of the editors and printers of Daily Morning Newspapers, that they would like to be relieved from the irksome task of laboring on the Sabbath. It seems to us that a little forbearance on the part of paper makers and readers, would accomplish this object so much desired by all good men. Paper makers must be unwilling to compete as much as they now do for the circulation of news on Monday mornings, and

readers must be willing to take up, we need not say with less news, but less time ; we mean not receiving the news as early in the morning. It seems to us that these little things would permit the editors and printers of daily morning papers to rest on the Sabbath. What a noble boon it would be to the morals of our land !

“ John Quincy Adams, at a meeting held in Washington to promote the observance of the Sabbath, arose, and in a calm, dignified, and yet very kind, and subdued tone of voice, said, that he had been requested to take the chair, and to address the assembly on this occasion. But as the request had but just been made, he must speak in a desultory manner. He began by repeating the declaration of the Saviour—“The Sabbath was made for man.” He then went on in his inimitable manner to show how the conscientious observance of the Sabbath, as a holy day, promoted all the interests of man. He received him first as a little child, and carried him forward under the influence of the Sabbath, till he became a youth and a mature man.

“He then surveyed him, as the head of a family, in the discharge of his momentous duties towards his offspring ; as an heir of immortality, leading the household at the family altar, in united and fervent supplications to their common God and Father ; humbly confessing their sins and seeking that pardoning mercy, without which they could not be happy in this life or the life to come. The tremulous, deep emotion with which he uttered this sentiment, touched many a heart, and raised many a hand to prevent the falling tear.

“ He thus accompanied the young man out in the world, in the discharge of his social, civil, and religious duties, and proceeded onward to the close of life. And as he quitted his mortal and entered upon his immortal state, under the influences of the Sabbath, and found himself in the bliss and amidst the glories of the upper world, which remaineth for the people of God, every heart in the assembly seemed to say—‘THE SABBATH WAS MADE FOR MAN.’ ”

That is, we suppose, for *all* men except barbers and the makers of daily newspapers.

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## CONGREGATIONALISM IN NEW ENGLAND.

“ Report on Congregationalism, including a Manual of Church Discipline, together with the Cambridge Platform, adopted in 1648, and the Confession of Faith adopted in 1680.”

ONCE Congregationalism *shone* brightly in New England, but we may now well exclaim, “How has the gold become dim, and



the most fine gold changed !” Once it was the characteristic of the *standing order*, perhaps so denominated, because it *had stood* ever since the days of the Apostles ; recently it has been in many places “for every one to do what was right in his own eyes.” Once, it was the bond and cement of Christ’s mystical body, his church, binding brother to brother, and sister church to sister church ; now its strength is that of a rope of sand, or, at least, too nearly so. Once its creeds were “set for the *defence* of the Gospel,”—their object was to see *how much error* they could *keep out* ; now, too often, how much they can *let in*, and still in appearance, “hold fast the form of sound words.” Once it united ministers to their people in ties indissoluble by death only ; now it settles them on wheels, ready to roll away, whenever they can find a more “sunny place,” or *be rolled* away whenever a deacon, or *ruling* elder, or their people, say so, or their brethren think they can be *more useful* elsewhere. Once it had a strong arm of discipline for the offender ; long since this arm has been nearly palsied.

The book before us, we presume, is designed to set all these things right. If such is its object, it has come on an important mission. May Heaven speed its flight over the land, and may it be instrumental of bringing back the “golden age” of New England’s glory, and the church’s prosperity. “The Report” was drawn up by able men ; by Rev. Parsons Cook, and Drs. Woods and Storrs. If these men cannot tell their brethren in the ministry and the churches what to do, we know not who can. The suggestion for a Convention of Ministers and Delegates in 1848, for the purpose of *reaffirming* the principles of Congregationalism, is a good one. We hope it will take place, and believe it would do good. But, *if the principles of the Cambridge Platform are reaffirmed* at that meeting, it will not, we apprehend, be difficult to tell the fate of “The Report.” We had supposed Mr. Cook was a *Congregationalist*. But we have some doubts as to this Report being exactly *Congregational*. We forbear farther comments at present, adding only, we wish to see Congregationalism what it was in the days of our fathers. We feel attached to the old customs, and wish to “*walk in the old paths.*”

The book has just been published, and is for sale by Benjamin Perkins & Co., 100 Washington street, Boston.

“ A MOTHER IN ISRAEL.”

MARCH 25th, 1846, we visited Mrs. Mehitable Marshall Sears, “ a widow of four score ” and seven years, residing in Chatham, Mass. She was born in Framingham. She remembers very distinctly when the news of the Declaration of American Independence first reached Boston, and the great joy which was manifested on that occasion. She recollects well when many of the people moved out of Boston on account of its being possessed by the English—Remembers how the small pox then raged in Boston, and the sorrow which was expressed at its spread.

When she used to walk out with two young ladies in the Common, which she remembers perfectly, it was a wild pasture ; and where there is now 20,000 people south of the Common, it was then all a swamp and bog meadow.

She has a distinct recollection of the end of the war, and the joy that was manifested. She told of the old Elm on the Common, under which the soldiers used to assemble. It was an *old Elm* then.

Where Park Street church now stands, was a very large wooden building called The Grainery, because it was used for the storage of grain.

Governor Hancock’s house stood where it does now, and the Governor she was accustomed to see about the premises, with his morning gown, powdered wig, small clothes, &c. &c. She then resided with an uncle by the name of Ballard, whose house occupied the site where St. Paul’s church now stands.

She recollects well when James Otis was injured at the skirmish in King Street, now State Street, when five persons were killed, and which was the first blood shed in the Revolution.

She was married at eighteen years of age to Mr. Sears, and removed to Chatham. She united with the church in Chatham soon after her removal thither, where she has been an active member for about 70 years. She has seen settled, and unsettled, or removed by death or otherwise, five generations of ministers. This might not require a long period at the present time ; but, it must be borne in mind that “ things,” in this respect, “ are not now as they used to be.”

She has been the mother of six children, all of whom are dead except one, and he was from birth a feeble child. We should judge him to be now sixty-five years of age, and it seems curious to hear his mother say to an old grey-headed man, as she often does with peculiar kindness, “ my son, will you do this, or that.”

Mr. C. M. B., a respectable merchant of this city, a grandson

of Mrs. S., was taken to live with her when only twenty months old. She brought him up, and now speaks of him, as she has reason to, with the greatest affection.

The house in which this good lady resides is of very ancient date, and is built in the good old puritan style, and the furniture is of the same cast, "ancient, but honorable."

We love to visit such ancient domicils. It reminds us of the *golden* age ; of joyous and by-gone days. It would be for the credit of our nation, and the bliss of our children, if fewer of these ancient and paternal mansions were compelled to give place to modern improvements, "falsely so called," or rather yankee cupidity, or mammon worship. The third generation by the name of Sears, has lived and died in that house.

Mrs. S. is of small stature, but well formed, with a fair skin, intelligent countenance, a sprightly eye, very polite and lady-like in all her demeanor. Her health is good, and she seems to enjoy life very much. Though more than "fourscore," yet her "days are not labor and sorrow." Many of our pert young misses would do well to pay her a visit and pattern after her example.

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### BATHS.

SAYS the Hon. Horace Mann, "Just so fast as physical education advances, it is building Baths,—not as the old Romans, or the modern Turks build them, for luxury alone ; but on the higher principle of health, without which there can be no luxury. Physical education is thus cleansing mankind from the impurities of the body,—a beautiful and scriptural emblem of that Christian education which is washing away the impurities of the heart."

We consider every Bathing Establishment an inestimable benefit to the community. If there were much more bathing, there would be much more cleanliness and health. The community need "line upon line" on this subject, and as long as we are engaged in conducting a Journal of Health, it shall be a prominent topic of discussion.

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### CONNEXION BETWEEN THE FEET AND HEALTH.

Few know the extent of the sympathy between the feet and good health. Where they are dry and husky and devoid of per-



spiration, the health cannot long be good. Where they are cold and damp, the lungs and bronchial tubes are apt to be affected. We have known a constant, hacking cough kept up by damp, cold feet. The best way to remedy this, is to wash the feet every morning with cold water, and then apply a brisk friction until they glow with warmth. Or, if it be Summer, it is an excellent thing to go into the country, where primitive and simple habits prevail, take off shoes and stockings and walk upon the warm mellow ground in the garden or field. Let the feet become well covered with the warm dry earth, and then wash them and rub them thoroughly.

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### LARD, A REMEDY FOR OBSTRUCTION OF THE BOWELS.

THE Southern Medical and Surgical Journal relates a stubborn case of obstructed, or constipated bowels, which was relieved by taking a pint of melted hog's lard into the stomach, and another pint by enemata. "The patient had previously taken thirty grains of submuriate of hydrargyri, half a pint of castor oil, a large dose of salts, three drops of croton oil, twenty or thirty injections, had been in the warm bath till the approach of syncope, and bled nearly to the same effect, without the least appearance of relief. I determined to try the hog's lard as a last resort. I ascribe the cure to the lard."

This paper was furnished by Dr. E. B. Hook, Jefferson Co. Georgia. The experiment is certainly worth trying in obstinate cases. Scarcely any part of medical practice is more trying than cases of this character.

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### DR. BOWDITCH'S "YOUNG STETHOSCOPIST."

WE make the following quotation from an article in the Boston Medical and Surgical Journal of March 18, 1846, written, as we suppose from the initials, by Dr. Henry J. Bigelow.

"We have derived much pleasure from Dr. Bowditch's book. The author evidently has a good practical estimate of the value of physical exploration. Instance such sentences as these.—

‘Do not trouble yourself so much about nice distinctions of sound ; but observe accurately, first where the sounds are heard ; second, where the focus of them is, supposing that they exist every where in both lungs ; and third, their combinations with other physical and rational signs.’—(p. 37.) Again, ‘It is of no importance for the pupil to trouble himself to decide definitely whether he hears bronchophony, ægophony, or the various kinds of pectoriloquy. It is sufficient that on a comparison between the lungs, he finds an increased or diminished natural resonance in any part. The other physical and rational symptoms, when compared with even these apparently doubtful signs, will enable him to arrive at a correct diagnosis.’—(p. 29.) This is refreshing after the refinements of Fournet and Piorry. It is truth we rarely hear.”

We consider this an excellent work on the subject which it treats. Dr. B. has shown much knowledge and tact in this important branch of medical science, and we consider none of more importance in the whole range of the profession. This book should be in the hands of every medical student. It will be more valuable to him than the huge volumes of those who have written on the Stethoscope, or physical signs, as it has brought this whole subject in all its forms before the reader in a “nut shell.”

It is published and for sale by W. D. Ticknor & Co., corner of School and Washington streets. Price \$1.

N. B.—We have been requested to say that the price of Dr. Warren’s book on “The Preservation of Health,” which we noticed some time since, is 25 cts.

### Popular Miscellany.

INSTALLED, over the Congregational Church and Society in Chatham, March 25th, Rev. E. W. Tucker. Invocation and reading the Scriptures by Rev. Mr. Van Houten, of South Wellfleet. Introductory prayer by Rev. Mr. Pettingell, of South Dennis. Sermon by Rev. William M. Cornell, of Boston ; Installing prayer by Rev. Mr. White, of Orleans ; Charge to the Pastor by Rev. E. Pratt, of Brewster ; Right hand of fellowship by Rev. C. Stone, of Harwich ; Address to the people by Rev. Mr. Pettingell, of South Dennis ; Concluding prayer by Rev. Mr. Noble, of Eastham ; Benediction by the Pastor.

Though the day was stormy, there was a good congregation of interested and attentive hearers. The sermon, from Rev. 19, 10, "Worship God," and John 4, 24, "They that worship God must worship him in spirit"—giving a clear and concise view of the character of God; what it is to worship him in truth; our obligations to render such worship, and the benefits arising therefrom—was listened to with interest and apparent profit. The other parts were to the point, and fitted to impress the mind with the sacredness and importance of the pastoral office. The choir, by their well performed services, added much to the interest of the occasion.

It is a matter of gratitude to God that this ancient church, which has enjoyed the ordinances of the gospel from the earliest settlement of our country, is again blessed with a pastor in whom they are happily united, and who, it is confidently believed, will be a lasting benefit to the interests of religion in this place. Truly "The Lord is the repairer of breaches and the restorer of paths to dwell in."—*Traveller*.

**DR. DWIGHT'S OPINION OF PAMPHLETS.**—President Dwight was accustomed to advise his pupils to *pay special attention to pamphlets*. We have done so, and give our readers one, and quotations from others every month. We have no occasion to complain but that the public has used us equally well, as our pamphlet, or rather, *paper*, has paid them its monthly visits.

**MERITED RESPECT.**—We are pleased to see that the City Authorities of New Orleans, with all the children in the schools, have paid a complimentary visit to Hon. S. G. Goodrich, of Boston, who is sojourning at the South at the present time. No man has done more, by books and lectures, to instruct and benefit youth.

**MAGNETIC TELEGRAPH IMPROVED.**—E. Cornell, of Ithaca, has patented an improvement of the Magnetic Telegraph. It requires but one wire, instead of two, as now used by Morse. It is also said, that more matter can be transmitted in a given time than by Morse's. If so, it is an improvement in several ways.

**MARLBORO' BATHING ROOMS.** We would call the attention of our readers to these spacious Rooms. We have visited the rooms and had some excellent baths there. Every thing is in order as it should be, and we can assure our readers that if they will pay them a visit, they will be well pleased and much benefited. See the Advertisement on another page of this Journal.

**RUSSIAN VAPOR BATHS.**—We refer our readers to the advertisement of Carter, Wilson & Co. This is the most convenient Portable Bathing Apparatus which we have ever seen. It has been constructed by a medical gentleman of this city.



The degree of M. D. was conferred upon 31 graduates in Boston the present season.

The degree of Doctor of Medicine was conferred upon forty-six gentlemen by the Medical College of Ohio at Cincinnati, this spring.

At the Annual Commencement of the University of Maryland, the degree of M. D. was conferred upon forty graduates.

There has lately been a tremendous *Hale storm* in New Hampshire.

John Bunner, an old bachelor, lately died in Virginia at the advanced age of 102 years. Instead of getting married, he was engaged in early life in hunting Indians.

### Literary Notices.

*Passion and other Tales.* By Mrs. J. Thayer. Boston. Published by James French.—This is a book of 252 18mo. pages. It contains four Tales; is written in a plain style, and with some knowledge of human nature. It is an appropriate book for a young married couple, reminding them of that forbearance and patience which should ever characterise their conduct.

*The Christian's Miniature, A Picture of the Christian's Life.* By R. K. Sewall.—It is expected that a "miniature" should represent the original. If that be the case in this "Miniature," we either have not a correct view of the original, or do not see the "Picture" with a "single eye," or, from the right position. Chap. I. is entitled the "Christian's Natural State." This, the author says, is a state of unbelief and condemnation. If such is the natural state of the *Christian*, we should like to ask, what is the natural state of the *sinner*? And what is the difference between the natural state of the one and that of the other? In Chap. II. under the title, "The Christian in his developing state," the writer says, "this consists in a lively knowledge of one's condition as an unbeliever." If this be correct, wherein does the Christian differ from the *convicted* sinner? Did not Judas have "a lively knowledge of his true condition as an unbeliever," when he said I have sinned? And have not many others, who were never Christians? Is it any part of a *Christian's* development to have "a lively sense of being an unbeliever?" There are several other inquiries which might be made, but we forbear. Published and for sale by Benjamin Perkins & Co., 100 Washington street.

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May it be *all* Wright,  
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And give true light,  
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*From the Christian Reflector.* "Our friend W. M. Cornell, M. D. has become editor of a new monthly, under the name of the Journal of Health and Monthly Miscellany, which must commend itself equally to the profession and the public in general. The first number contains a large amount of miscellaneous matter, alike valuable and interesting."

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# JOURNAL OF HEALTH ADVERTISING SHEET.

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‘Mr. James F. Foster—Dear Sir: In the month of June, 1839, I purchased of you a double truss, which I have ever since found to be admirably easy; one, as you told me, of your own make. I have had it repaired several times, and it being now about worn out, I write to you to forward a double truss to me, at Darien via Savannah, &c.’

Mr. Hammond was informed, by a letter dated the 25th of the same month, that he could be furnished with an improved article. To this he replied, by a letter of Jan. 5, 1845, of which the following is an extract.

‘I am so well satisfied with the kind of truss that I had of you, I wish you to send me just such a one. I have worn many kinds of trusses since my rupture, that took place some twenty years ago, and of the several kinds I find none so easy and comfortable as the one I purchased of you in June, 1839.’

Notwithstanding this, one of the improved trusses was sent him, which he thus acknowledges, under date of March 17th, 1845:

‘Your letters of the 16th and 17th ult. are both received, also the box containing the truss, which I must say I am highly pleased with. It fits me very well, and I shall endeavor to do whatever lies in my power to assist you in selling.’

Ap.tf.

JAMES F. FOSTER.

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
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
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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

“Health consists with Temperance alone.”—POPE.

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VOL. I.

BOSTON, MAY, 1846.

No. 5.

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PREMATURE OLD AGE.

BY REV. H. WINSLOW.

[For the Journal of Health.---Continued from page 100.]

CAUSES.

THE causes of premature old age in this country, especially with females, may be mainly referred to an *abuse of the nervous system*. It is not an overdoing of the muscular, or the intellectual, or the moral, that so soon robs woman of her youthful charms;—it is a premature and unequal outlay of nervous excitement. This point, so little understood, practically, merits particular attention. The power of *excitability* lies in the *nervous* system; the power of *endurance*, in the *muscular*. Hence a person of sinewy and well developed muscles, in connection with nerves of little excitability, is the person to endure long. If the nervous person can for a time put forth paroxysms of more brilliant achievement, the person of less nervousness and more muscle will live to walk in green and growing strength over his ashes.

A very important fact here to be noticed, in connection with the human economy, is this, that while the muscular, the intellectual, the moral, is rendered healthy and strong, mainly by *exercise*, the *nervous* system is rendered so, mainly by *rest*. It is undoubtedly true that the nerves follow the general analogy of nature, in requiring exercise up to a certain point; but that point is far below what is demanded of the muscular, intellectual, and moral powers; for the obvious reason, that they were not divine-



ly intended to be so much called into use. Moreover, a large part of the demand made upon the nervous system, in this country, is not in the form of healthful *exercise*, but of feverish and wasting *excitement*.

In confirmation of this physiological law, I quote the following from a recent work, on Anatomy and Physiology, by Calvin Cutter, M.D. The same sentiments, in substance, are found in the writings of Bichat, Combe, Broussais, and other eminent physiologists. "Men having large nerves leading to the muscles, with the brain active, will perform feats of strength and agility, that other men, of the same size, cannot effect. Rope dancers, harlequins, and other performers of feats, are persons thus constituted. Persons with small muscles, and largely developed nervous system, will sometimes exhibit very great muscular power for a time, but it will not be of long continuance, except the brain is functionally diseased, as in hysteria. Men of large muscles and small nerves, can never perform feats of great strength, but they have the power of endurance, and are better capacitated for continued labor. Thus we cannot judge of the ability of a person to make exertions and continue them, by stature alone. Strength, and the power of endurance, are the result of the combination of well developed muscles, large nerves, and a full sized, healthy, and active brain."

To prepare the way for the following remarks, it must be premised, that the nervous system may be injured by unwholesome or immoderate stimulus applied to it not only through the *brain*, but also through the *stomach*. The nerves are covered with an extremely delicate membrane, called the neurilema, of the same nature with the mucous membranes of the stomach and other internal organs of digestion. All the membranes of the human body are so one in their nature, contact, and sympathies, as to constitute *one system*. The penetrating genius and surpassing diligence of Bichat, have discovered and luminously exposed this general doctrine of systems, as applied to the various departments of the animal economy, and thus introduced the strictly scientific school of modern anatomy and physiology. No man can attentively read the Anatomy and Physiology of this great Frenchman, without pronouncing him one of the rare geniuses of the present age—at once equally removed from the everlasting rounds of the bark mill, on the one hand, and the wanderings of unbridled imagination on the other. Every step is onward, but onward in the path of severe induction; every step is bold, but bold in invincible demonstration. Nor have we failed to realize

what was anticipated of the effects of his investigations on the views and practice of the medical profession.

But to our point. Let such authorities as I have cited, without going farther into the philosophy of the subject, serve to settle the principle, that the nervous system may be injured both through the brain and the stomach ; and that all such injuries react upon the digestive, the muscular, and the intellectual functions, producing premature debility, early age, and an untimely end.

The causes inducing premature old age, are then to be considered under two general heads, *physical* and *mental*.

#### I. PHYSICAL.

In enumerating the physical causes in question, we must notice, first, the nature and quality of our *food*. This is a hackneyed topic, nevertheless important.

The vast quantities of sour, heavy, half-baked *bread*, with which the American stomach is daily insulted, cannot fail of retribution from that sensitive and unforgiving organ. How often is the "staff of life," in America, converted into the cudgel of death ! No person can subsist on that doughy, leathery, obstinate mass improperly called bread, that so often comes upon the table from the domestic stove, smoking and reeking with salærat, or that chaffy, tasteless substance of the same name, from the baker's cart, without being at the age of forty, if indeed he lives so long, some twenty years too old. There is recent improvement, but we are still at a great remove from England in this matter. Travel where you will, there, in city or country, and you everywhere see the great, plump, sweet loaf, thoroughly baked, some two or three days old, inviting a healthy appetite and setting like a charm upon the digestive organs. We used to see such glorious loaves here, when our grandmothers were living ; but, alas ! the days of brick ovens (used) and good old English loaves, are now mostly among the things that were. The present generation has much more experience of Brandreth's pills and Swaim's panacea, than grandmother's loaves.

Nor is the manner of preparing and serving our meat, much less reprehensible. The whole process through which it passes, from butcher to carver, to say nothing of the treatment preceding, in its living condition, would often seem to be with direct reference to the most vexatious assault possible upon the stomach. Sluggishly fat and diseased, or laboriously lean and tough, killed in a state of fatigue or fever, hurried half ripe to the spit, and to the table half cooked or half burnt, almost as juiceless and unsavory as a cut from an Egyptian



mummy, and, to complete the process, hacked by a dull knife into solid junks, lest by some possibility the carver's knife might help the faltering teeth in their fearful odds—it is not *very* strange, that meat thus served should at last induce the jaded and fevered stomach to cry loudly for panaceas.

Nor can much less be said in favor of the preparation and use of many of our vegetables, pastries, pies, sweetmeats, &c. That all these may be so served as to be, within certain limits, conducive to health and longevity, we believe as firmly as we believe that civilization and refinement are more conducive to health than the savage state. Potatoes, rice, beans, and all other vegetables, when served up in a light and delicate form, are ordinarily friendly to sound and protracted health; but how totally another thing are they, both in their nature and effects, when served up in the heavy, soggy, gross forms, in which they so often appear upon our tables. Pastries and pies, when tender, light, and delicately seasoned, may be used with moderation, advantageously to health; but how seldom do we see these luxuries prepared with that nice delicacy, and used with that temperance, which insures a favorable reception with the sensitive membranes to which they are commissioned. As to sweetmeats, candies, and the like, the frequent and abundant use of them is attended with such a concentration of saccharine and acidulous matter upon the membranous system, that probably not one in a hundred can indulge it, without greatly limiting the period of his youthfulness, and even of his life. The girl who indulges freely and habitually in candy and sweetmeats, may lay her account heavily with the cruel irons of the dentist, the unenviable pangs of neuralgia, and the mortification of withered beauty at an early age. How sad, then, that every street and corner in our cities has its one or more confectionary shops, inviting our wives and daughters, every time they go shopping or promenading, to poison their stomachs, enfeeble their nerves, and spoil their beauty! To take sweetmeats, candies, confectionary cakes and the like, into the stomach, at the hours of eleven to two, is virtual suicide. No person can do it, without shortening his life.

We do not make indiscriminate war on all confectionary. It has its place—a very rare and limited one, however. As to ices, if purely made, he is a poor pupil who has not learned that, used with moderation, they are ordinarily, at almost any hour, a refreshing and healthful beverage.

In London, the confectionary shops are one to ten less than in Boston. There, if a lady wants refreshment near mid-day, she takes a sandwich, or a piece of ham and bread or a cracker, with



a glass of beer or water. The apology for even this, is found in the fact that they dine as late as five or six o'clock. It is practically understood, there, that if such concentrated substances as sweetmeats, jellies, candies, rich cakes, &c. are to be taken with impunity, they must be largely diluted with other substances, as at dinner; and hence that is the occasion on which, if ever, they are indulged in.

Let us not be accused, in thus investigating the causes of English and American relative youthfulness, of an undue bias towards English customs;—we propose to follow them only so far as they are good.

[To be continued.]

## EDUCATION, SCHOOL-TEACHING, &c.

THE Supreme Ruler of the universe has so constituted man, that he is a creature of circumstances. Every sound that vibrates on his ear, every object that meets his eye, assists in forming his character. Hence we see the importance of early education. It is this, which makes the man. Education forms the Jew, the Mahometan, the Pagan, the man of savage ferocity and of civilized society. Early instruction trains to his rugged life and deleterious course the superstitious Hindoo, the wandering Tartar and the plundering Arab.

The mind of the infant when first embarking on the voyage of life, is almost a blank. From this, its faculties increase, its powers expand, till it becomes the depository, the store-house of all the treasures of science. Were not this the case, no philosopher would ever have entered the Arcana of nature and brought forth to general observation her hidden treasures. Were not the faculties of the mind progressive, a Stewart never would have investigated those faculties, or a Locke have scrutinized the human understanding; for where would have been the faculties of the mind? Where a human understanding? In the mind of the infant no vestige of reason or understanding exists. Were not the faculties of the mind progressive, a Newton never would have discovered those laws that bind the universe together; that retain the sun in his system, and the planets in their orbits.

“ That very law which moulds a tear,  
And bids it trickle from its source;  
That law preserves the earth a sphere,  
And guides the planets in their course.”

The mysteries of this law have been grasped by man. By the progress of intellect, he has constrained even the elements of nature to become obedient to his will. He has disarmed the lightning of its power to harm.

It has long been a maxim of undoubted veracity, that "just as the twig is bent, the tree's inclined;" with this motto in view, your attention is requested, on the present occasion, to the importance and advantages of early education.

God has placed Parents and Guardians of youth in a responsible situation. He has committed to them the culture of immortal minds. No man can tell what that infant, who now lies in its cradle, is one day to become. What dormant powers are *there* concealed? What a germ of wisdom is *there* ready to expand, to astonish, delight and bless mankind? The precious seed is sown by the hand of the Creator, and it is of the first importance, that the parent, the guardian, the master, the minister, mark its springing and direct it aright.

It is of the highest importance that the child should be correctly taught even in the first rudiments of his education. This is as necessary in his *learning* as it is in family government; where, if he be not taught *early* to bow in submission to parental authority, he will never be taught it effectually. If he acquire a bad habit at the first school he ever attends, it will be scarcely ever eradicated, or if it is, it will be at much expense of the patience, the toil, and perseverance of his parents or of other instructors under whom he may be afterwards placed. It is, then, of no inconsiderable moment, that the person who professes to teach youth, be qualified to discharge his duty faithfully in that sphere in which he engages. This he cannot effectually do, unless he has himself been taught. No person can communicate that information to another, which he does not possess himself; and much would it contribute to the facility of the child's improvement, and the honor of our schools, if no one ever professed to teach more than he knew.

Permit me to remark on one or two particular sciences. Of what unspeakable importance has geography been to the human family? It shows the wisdom and goodness of God in the adaptation of means to an end. It shows how to accommodate the inhabitants to the climate or the climate to the inhabitants. How would the hardy inhabitant of the north pant under the scorching heat of the torrid zone; and how would the puny inhabitant of the south encounter the frozen regions of the north? But in their own climates, they are both accommodated. To the one, the earth yields her produce with a sparing hand, but he has a heart



of iron to encounter the cold, to rifle from the earth its scanty harvest, to sail the stormy sea and draw from thence its finny tribes. To the other, the earth yields her spontaneous crop, and the trees of the grove supply him with all the canopy that he needs.

Of how vast importance has the art of navigation been to the safety and happiness of the human race? The mariner, by knowing the course of his destination, knows the point to which he is to sail. Should he be allured from his course by the prospect of gain, or driven by the tempest in a thousand directions, he has the power of instantly reassuming his true path. He who knew not the course of his destined haven, might traverse the seas till his ship mouldered away with age. By the great high-way of the ocean, what is wanting in one country is supplied from another. Traffic both renders men more comfortable and improves their character. Commerce may be denominated the mother of civilization, refinement and a spirit of liberty. Hence tyrants have ever tried to crush it. They wish their subjects to wear the deadly yoke of despotism, and with the greatest zeal they strive to destroy commercial enterprise. But once destroy the art of navigation, and you accomplish the tyrant's aim, you annihilate half the blessings of life.

It is reason that exalts man above the brute, and reason is exceedingly strengthened by the acquisition of knowledge. Knowledge expands the mind, enlarges its views, exalts its faculties. It is this that refines the taste of pleasure and opens innumerable sources of intellectual enjoyment. The man of science is but little dependent on the gross pleasures of sense for enjoyment. He feels the superiority of the mind to the body, of the spiritual to the material part of his nature. The mind has a resource within herself. *There* she expatiates in the cool and quiet walks of contemplation. Action is highly useful to health, vigor, tone and happiness of the body; but as much more necessary to the felicity of the mind, as its enjoyments are more durable than the gratifications of sense. The pleasures of the mind never tire, and fresh enjoyment arises from every new acquisition. These are self-created pleasures, within the reach of every individual. They arise from the mind itself. When this is in its proper tone, they arise spontaneously, unborrowed, unbought, unsolicited. Study is pleasure. The acquisition of a new branch of knowledge is a mighty conquest. Archimedes, of Syracuse, applied himself so intensely to his studies that his servants were often obliged to take him from them by force. He made such a proficiency in the science of Mechanics, that he declared to the king



of his native island, "if he had another earth on which to plant his machines, he could move this which we inhabit." By his invention he long protected his native city, when besieged by a powerful army; and when it was at length taken, he was in such a transport by having just demonstrated a mathematical theorem, that instead of thinking of the enemy, he exclaimed, "*I have found it! I have found it!*"

Knowledge is the foundation stone on which the superstructure of a good government is erected. Education is the mother of liberty. She nurtures that seed which has been sown by the hand of the Creator; the springing up of which produces free investigation. She fosters that *germ*, the growth of which leads to the formation of established principles and correct opinions. She breaks the yoke of bondage; cuts in sunder the tyrant's galling chain, and teaches that freedom is the gift of heaven—that all men are born free and independent—that "God hath made of one blood all nations that dwell on the face of the whole earth." To the support of a tyrannical and unlawful government, ignorance is indispensable. It is *fear* that supports such a government. To this, ignorance is as congenial, as it is abhorrent from the genius of a free people. Cast a glance over the wide Atlantic, and view the bloody insurrections which for a few years past have deluged one of the most potent powers of Europe. There have been men sporting with the lacerated carcasses, the palpitating limbs of their murdered victims. Were these monsters too polished, too refined? By no means. They were the mere scum of the populace. They were destitute of all moral culture. Their atrocity sprung from their ignorance. Who are the persons that are most disposed to outrage and violence? Are not they the ignorant and uneducated? To what class of society do those miserable beings generally belong, who fill our penitentiaries and public prisons, or who expiate their crimes by a public execution? Are they not mostly of that class, who have received little or no education? who are destitute of all moral or religious principle?

[To be continued.]

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## TOBACCO—ITS EFFECTS UPON MAN, &c.

[Continued from page 106.]

"COMMON snuff," says a sensible medical practitioner, "in habitual snuff-takers, has been found to penetrate into the *sinuses*

communicating with the nose, and into the *antrum*, where it has formed horrid abscesses: it is often carried down into the stomach, and, by the use of it, the skin is tinged of a pale-brown color. \* \* \* Many cases have been observed where the appetite has been almost destroyed, and *consumption* brought on by the use of this powder."

Macnish, in his *Anatomy of Drunkenness*, says, "The effects of tobacco are considerably different from those of any other inebriating agent. When used to excess, instead of quickening, it lessens the pulse, produces languor, depression of the system, giddiness, *confusion of ideas*, violent pain in the stomach, vomiting, convulsions, and even death." "Tobacco has been known, like alcohol, to issue in *delirium tremens*." "What reception," says Dr. Rush, "may we suppose would the apostles have met with had they carried into the cities and houses to which they were sent, snuff-boxes, pipes, and cigars, and bundles of cut or rolls of hog or pigtail tobacco?" "The following singular calculation was made by Lady Hester Stanhope: Every professed inveterate snuff-taker, at a moderate computation, takes one pinch every ten minutes. Every pinch, with the agreeable ceremony of wiping and blowing the nose, and other incidental circumstances, consumes a minute and a half. One minute and a half, out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, or one day out of every ten. One day out of every ten amounts to thirty-six days and a half in a year. Hence, if we suppose the practice persisted in for forty years, two entire years of the snuff-taker's life will be dedicated to tickling his nose, and two more to blowing it." "This plague, like the Egyptian plague of frogs, is felt everywhere and in everything. It poisons the streets, the clubs, and the coffee houses; furniture, clothes, equipage and persons are redolent of the abomination. \* \* \* Every eatable and drinkable—all that can be seen, heard, felt or understood—is saturated with tobacco; the very air we breathe is but a conveyance of this poison into the lungs; and every man, woman and child rapidly acquires the complexion of a par-boiled chicken. From the hour of their waking \* \* \* to the hour of their lying down, the pipe is never out of their mouths. One mighty fumigation reigns, and human nature is smoked dry by tens of thousands of square miles."

Tobacco is a poison. A small quantity taken into the stomach has been known to destroy life. The leaves of this plant, moistened and laid upon the stomach, have produced death. The Aborigines of this country seem to have been fully aware of its



poisonous properties, and hence, on certain occasions, they dipped their arrows in an oil obtained from tobacco. The effect of these arrows entering the flesh, is said to have been "faintings, convulsions and death." The distinguished Santuel experienced vomiting and severe pains, under which he expired, in consequence of having drunk a glass of wine, into which some one had put a small quantity of Spanish snuff. This fact shows it to be a deadly poison.

We have seen the following statement. "A woman applied to three children, afflicted with scald head, a liniment, consisting of powdered tobacco and butter; soon after which, they experienced violent vomiting and fainting.

*Nicotin*, or the oil of tobacco, is obtained by distilling the leaves. When pure, it is a liquid about the consistence of honey. It is transparent, and colorless when first obtained, but upon exposure to the air it grows brown. It has the odor of tobacco, and a pungent, burning, and disagreeable taste. A single drop of this oil is sufficient to destroy a dog. A single drop, when injected into the rectum of a cat, has been known to occasion death in five minutes. The proofs of tobacco being an active poison are abundant.

*The medical properties and uses of tobacco* are the following. When snuffed up the nostrils, it produces violent sneezing, followed by a large secretion of mucus. If retained in the mouth, or chewed, it increases the flow of saliva. It has been sometimes recommended in this form for what is vulgarly called "a watery stomach." It irritates the mucous membrane of the mouth, and, when swallowed, produces a similar effect upon the lining of the stomach. It is a narcotic, an emetic and a diuretic, and when taken into the rectum, as an injection, it operates as a cathartic. To those who are accustomed to its use, taken in moderate quantity, it quiets restlessness, calms both mind and body, and produces a state of languor very willingly indulged by its devotees. But when taken in larger quantities, its mild features give place to those of a severer kind; such as nausea, vomiting, debility, severe retchings, a very feeble, or intermitting pulse, cold extremities, convulsions and death. It is known seriously to affect the nerves, and has been supposed to enter the circulation.

I am satisfied that it affects the heart, probably through the nervous system. After snuffing or smoking excessively, I have found the pulsations of the heart much disturbed, and, frequently, during the night following such use of the tobacco, its action was far from normal.

As a *remedy*, it is not much used in medicine; probably, less



at present than it was fifty years ago. It is now seldom, if ever, administered internally. As such, it is not only an unpleasant, but a very unsafe and dangerous drug.

It is used more as a narcotic for the relaxation of spasmodic affections. For this purpose the smoke is introduced into the rectum. Strangulated herniæ, obstinate constipation of the bowels and retention of urine have been relieved by such an injection, when various other remedies had failed of producing the desired effect. A cataplasm of tobacco applied to the throat has been known to afford relief in croup. The smoking of a cigar has also afforded relief in this complaint. Painter's colic has also been relieved by a similar cataplasm applied to the abdomen. But in each of these cases care should be taken not to make use of too large a quantity of this decidedly poisonous drug.

If I had a case of Tetanus, I would try a bath in which a decoction of the leaves of tobacco, taken from the plant, fresh, was infused.

I would direct a patient who was unaccustomed to smoking to commence it under a paroxysm of asthma. Its anodyne property often affords relief in cases of rheumatism of the jaws, and in violent nervous, spasmodic or *jumping* tooth ache (as it is commonly called.) It is now but seldom used to produce a diuretic effect.

It may be serviceable in the form of a cataplasm to the stomach, to assist the action of medicines which have been taken internally.

Nicotin, or the volatile oil of tobacco, has sometimes been used with good effect in the form of an ointment to be applied to indolent tumors and ulcers. But here, again, great caution is to be had in the use of such a powerful agent.

A decoction of tobacco applied to the spinal marrow or brain excites the heart to increased action, and causes the muscles readily to contract as its first effect; but, soon the circulation becomes more languid and enfeebled, and the muscles finally refuse to contract when the most powerful stimulants or irritants are applied to them. The first effect of tobacco upon the glands of the mouth increases the secretion of saliva, but under its continued use this secretion decreases, and the mouth becomes dry and parched. Its continued use often produces a hoarse hacking cough, a heated breast, a stomach but miserably performing its functions, a liver sluggish and torpid, and a skin yellow and jaundiced.

In conclusion, it may be remarked, that the effect of tobacco upon the human body is bad, and only bad, and that continually

if used by a person in health. Instead of promoting health, cleanliness or estate, it devastates them all. It makes a healthy man sick, a neat woman a slut, and is a severe tax upon the purse. One would suppose that its unpleasant smell, its acrid burning taste, its extreme nausea, its giddiness of the head, its cold death-like sweat, its general prostration of the whole animal man, together with its defiling, polluting effect upon its votary, and its expense, were amply sufficient to deter any reasonable person of either sex from its use; and yet such is the power of custom, the influence of habit and example, and man's native love of excitement, that that most loathsome and disgusting *weed* of all the vegetable productions that could be found among the savages of this Western continent, is now in habitual use from the equator to the poles, from the polite and refined in the halls of science and literature in the most polished nations, down to the most degraded savage, Hottentot or barbarian. It is not only in use, but by millions is considered such a luxury that they cannot live without it. This not only shows a vitiated taste—a depraved appetite, but, also, a grovelling, diseased mind: but as my present business is to show its effects upon the body and not the intellect, I close by repeating that not so elegant, but, nevertheless, not unapt remark of Du Bartes, to wit, “The *bodies* of those who use tobacco are not unlike *Red Herring*.”

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## CASE OF CATALEPSY RELIEVED BY MUSIC.

By James Bloodgood, M.D., of Cassapolis, Mich.

I WAS called in the evening of Sept. 5th, 1843, to see Dorcas Howard, aged 17, of small stature and florid complexion, who was said to be in a fit. I found her with a full, somewhat accelerated pulse, white tongue, costive bowels, flushed face and completely cataleptic; the muscles of the eyelids, which I believe is unusual in this rare disease, being affected like all the other muscles of voluntary motion, and with this peculiarity, that when closed, a slight impulse communicated to one of them, would cause both to open widely, in which state they would remain until an opposite impulse was given, when both would close simultaneously; but such a balance between the opposing muscles as would leave them partially open after the finger was removed, could not be obtained. Her attending physician, Dr. Allen,



of Lagrange, where the case occurred, informed me that she labored under menstrual suppression, and that the attack was preceded by severe headache. As no notes were taken, the previous treatment is forgotten. We applied cups to the temples, directed a blister to the spine, sinapisms to the extremities, cold applications to the head, and a mixture of jalap and crem. tart. to be kept in the mouth, and which was swallowed involuntarily at intervals through the night.

6th, 9 o'clock.—No operation or change in any respect. Having learned that she was extravagantly fond of dancing to the music of a violin, a performer on that instrument was procured, and requested to play one of her favorite tunes, which he did, with immediate and striking effect. Her breathing became hurried and deep, and for a short time she appeared to be making strenuous efforts, like one closely bound, to release herself; she then became quiet, with the exception of the fingers of the right hand, the motion of which corresponded so perfectly with those of the operator's left, as to induce the bystanders to attribute it to mesmerism, which was in high credit here at that time. When the music ceased, she opened her eyes and drank eagerly of water that was presented to her, though still apparently unable to move, and a repetition of the dose, not of water, but of music, restored her to perfect consciousness and volition. Under the operation of a blister to the epigastrium, which was tender, and means to restore the menstrual secretion, she soon recovered, and was subsequently married.

March 23d, 1845.—I was again requested to see her for a similar attack, which had continued five days without medical treatment, the fiddling having been relied on exclusively. The paroxysms were now of an hysterical character, commencing with convulsions, which became frightful if not arrested; but under the operation of the violin, which had been in use almost constantly by night and day, she passed in a few moments from the convulsive to the cataleptic state, and to consciousness as in the first attack, to relapse almost whenever the music ceased. Bleeding, cupping, blistering and cathartics relieved her in a day or two, and she remained as well as could be expected, with the exception of a threatened abortion, for which she was bled until the 13th of Sept. last, when she was delivered of a small healthy child after an easy labor, and has since remained in perfect health. The effect of music in this case was very remarkable. During her sickness she never had a paroxysm which music would not remove, or which was removed without it, though its effect was only temporary until depletory remedies had been



used; and those remedies, however necessary they might be to secure a permanent recovery, were never alone sufficient to relieve a paroxysm.—*American Jour. of the Med. Sciences.*

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### SPONTANMOUS CURE OF PHTHISIS PULMONALIS.

PROFESSOR J. C. CROSS, late of the Transylvania University, writes as follows, from Paris, for the *West. Med. Journ.*, on this important subject.

“ It is not uncommon to find, in *post-mortem* examinations, puckered depressions, generally at the summits of the lungs, which are considered as the result of ancient cicatrices in those who have not fallen victims to pulmonary consumption. Dr. Bennett, it appears, has recently been prosecuting the investigation of this subject in the Royal Infirmary of Edinburgh, and he found old cicatrices of the lungs in 28 cases out of 73; and this result, added to that obtained by MM. Rogee and Boudet of this city—for they have been inquiring into the matter also—establishes the fact that phthisis has been spontaneously cured in one third, if not one half, of those who die after the age of 40. This result, which is opposed to the common opinion, and which reposes upon facts that it is impossible to attribute to any other cause, is not, however, contradicted by what we know of the chemical and organic composition of tubercles, or with what we have been taught by the study of their development. Indeed, all that we certainly know of the chemical composition of tubercle, is reduced to the established fact that in the first period of its development it differs from lymph only because it contains more albumen, and in its latter period more earthy salts. As to its intimate organization, it is certain that it is not of the nature of the malignant tissues, cancerous for example; and notwithstanding the opinion of MM. Gulliver and Vogel, who contend that it is not organized, we can detect traces of cellular organization, but much more numerous granulations and variously-formed corpuscles that cannot be easily described, but which are readily recognized when they have been once distinctly observed. Two opinions prevail as to the formation of tubercles. Some ascribe them to inflammation, and others to a peculiar and vitiated state of the constitution. Now, neither of these are irreconcilable with the idea that phthisis may be spontaneously cured. The only difference, in truth, between

tubercle and the products of ordinary inflammation, consists in the absence in the former of all disposition to become organized ; tubercle presents granulations and imperfect cells, while in the products of normal inflammation all the elements are perfect. Now, as these two different products are formed by the exudation of the *plasma* of the blood, the essential distinction between them should be found in a difference in the composition (chemical and vital) of the *plasma* of the blood that enters into their composition. Hitherto chemistry has reflected no light upon the exact nature of this difference, but it is probable that it results from the presence of *protein*, which has not so great a tendency to become organized as fibrin, and it is quite certain that when tuberculous matter is reduced to the molecular state by disintegration, it may be as readily observed as the products of normal inflammation. If, therefore, there is nothing in the nature of the elements of tubercle to prevent their absorption, there is no reason why we should refuse to regard the cicatrices found most generally in the summits of the lungs, where we know that the tubercles are most commonly deposited, and when, too, they are discovered in aged persons who have died of other diseases, as evidence of the previous existence of phthisis pulmonalis, and of its spontaneous cure.

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SPRING.

FROM TIECK—BY MISS E. H. KITTREDGE.

Now lovely Spring with joyous step advances ;  
In the young leaves refreshing life doth play ;  
Fair with their blossoms glitter now the branches,  
And birds sing sweetly in the leafy spray.  
The flowers bloom, which Spring's first colors dress,  
The Winter's frost in its dark home remains ;  
A lively rain the thirsty hills refresh,  
And sunbeams following brighten all the plain.

The silver brook flows down its mountain way,  
And dances gaily in the verdant dell ;  
The nightingale sends forth her pleasing lay,  
Enchanting all the wood with music's spell.  
Sweet colors now in harmony combined,  
Enrich the garden and each flowery bower ;  
While sunbeams wreath the world in brightest smiles,  
And rainbows sport in every laughing flower.





### OTTER HUNTING.

THE Otter was originally a native of the North, where it is very numerous. The amount of furs produced from this animal alone is immense. It is rarely to be found in warm climates.



There are four species, bearing the four following names. The *Lutra vulgaris*, the vulgar or European otter ; the *Lutra Canadensis*, or Canada otter ; the *Lutra Braziliensis*, or the South American otter ; and the *Lutra marina*, or sea otter. The first, or European otter, has six upper and six lower incisors ; two upper and two lower canines ; ten upper and ten lower molars ; head large and flattened ; ears short ; body long ; low upon the legs ; toes webbed ; nails crooked ; tail long, flattened horizontally. It feeds on fish, frogs, and water-rats, and the tender branches of aquatic trees and new grass. The Canada otter is larger than the European. It always seeks those brooks and rivers which are not often frozen in winter. If pursued, it will defend itself with great obstinacy. The furs of otters are used for all the purposes for which furs are ordinarily employed. Their skins are used for covering pistols, regimental caps, segar cases, &c. The Indians eat their flesh.

The annexed cut represents an Otter Hunt. In the reign of Queen Elizabeth, this was a very fashionable amusement of the young nobility. The otters are hunted with hounds and hunting dogs, but the sport in Europe is not now what it once was. The sport of hunting otter in South America is described by a recent traveller in the following language.

“In the month of May, the parties assemble by previous arrangement, composed chiefly of the principal inhabitants and their relatives and clans, and visitors, male slaves, muleteers, &c. Having ascended the water-falls, they encamp near those clear and transparent rivers in which otters abound. After the business of physicking the bloodhounds and a species of blueish cur without any hair, they make their hunting dispositions, and appoint their land and water captains to head each party. The duty of the latter is to stand in the prow of the canoe, and cheer the dogs to the prey. The huntsman, in fact, is mostly an Indian, as those dogs will not hunt to any other tongue. What this is owing to, whether custom or sagacity, I know not, but it is certainly the case. However, the young Spaniards and Creoles have latterly remedied this defect, and are now as well qualified to hunt a bloodhound in the Indian tongue as an Indian himself. Both parties having armed themselves with otter spears, barbed like harpoons, and of handles made of rough, light wood, about ten feet in length, they cheer on the bloodhounds, who no sooner mind the prey, than they join chorus with their huntsmen, until they arrive near the Calle Pero, or Otter City, when the land party divides into three ; one watches, another ascends the flood, while the other pokes the banks in order to eject the creature. As soon as he is started, the hounds are

again in full cry, and the curs are loosed to dive after him, and will relieve each other in this task. As soon as one is up, down goes the other, while the hounds keep up the cry in the water at a slow pace, until they eventually force the creature to the head of the stream, into shallow water, where these curs either snap him up, or he is speared by the hunters. After this, the hounds are allowed the gratification of mouthing him until satisfied, when they again return to depopulate this little Commonwealth of Otters."

The Sea Otter is a perfectly harmless and very playful animal. They pair, and are said to be more faithful to each other than most animals, not excepting even man.

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TO JOHN QUINCY ADAMS,

*On his Speech in the House of the United States, on the 2d of January, 1846, recommending the seizure of the Oregon Territory.*

BY CHARLES MACKAY.

Quincy Adams, Quincy Adams,  
 English hearts are pained to see,  
 Such a burst of foolish passion  
 In an ancient man like thee.  
 Though they scorn thee not, nor hate thee,  
 Yet they pity, and deplore,  
 That when Age has cooled thy pulses,  
 Wisdom has not taught thee more.

Quincy Adams, Quincy Adams,  
 Cling to Right whate'er it cost ;  
 Plunder never pays a nation  
 For the honor it has lost.  
 Thou shouldst know it—thou shouldst teach it,  
 That with Many as with One,  
 Evil gains are daily curses,  
 Fruits to wither in the sun.

Quincy Adams, Quincy Adams,  
 If from no desire of spoil,  
 But from honest misconviction  
 You and yours have bred this broil,  
 Let a congress of the nation,  
 Men of honor, firm and true,  
 Hear the claim and give decision  
 Fairly betwixt us and you.

Quincy Adams, Quincy Adams,  
 Men will think, whate'er you say,  
 If, when urged to this solution,  
 You persist in answering, Nay,  
 That your code is like the robber's,  
 Force, not Right, to win the prize ;

That your quarrel is not honest,  
And your logic built on lies

Quincy Adams, Quincy Adams,  
Trust us English. Take our word,  
'Tis not fear—or debt—or weakness,  
Makes us loth to draw the sword.  
Though 'tis bad to lose a battle,  
'Tis not perfect good to win ;  
We have learned a useful lesson—  
Both are bad. We'll not begin.

Quincy Adams, Quincy Adams,  
We could work you fearful woe ;  
But what pleasure could it give us,  
Though we crushed you at a blow ?  
We are elder—you are younger—  
We the man, and you the boy ;  
And we'd rather clothe than fight you,  
Rather cherish than destroy.

Quincy Adams, Quincy Adams,  
War has lessons thou shouldst con ;  
Think upon them—use thy reason—  
Arbitrate for Oregon.  
If you *will* dispute—so be it,  
We'll be ready ere the time :  
But, Old Man, to death descending,  
Weigh the sorrow, weigh the crime.

Quincy Adams, Quincy Adams,  
Think that thou hast done thy best,  
To enkindle wrath and ruin,  
Ere thou sinkest to thy rest.  
Think that millions of thy fellows  
May have cause to curse thy name ;—  
Quincy Adams, take our offer,  
And retract—retract for shame.

[*English paper.*]

## Popular Miscellany.

“I AM GLAD TO SEE YOU.”—There are more lies contained in these few words than in all the written speeches of a law shop, and yet the expression is on the tip-end of almost every one's tongue. Take an instance :—Madam has pickles or sausages to make, and is up to her ears in pots and kettles, when Mrs. Somebody enters with her six little ones, all dressed off as neatly as if they had just been for six months imprisoned in a band-box. “Bless me ! I'm extremely glad to see you.” It's a whapper—it's a downright lie. In her heart she wishes her and all her brood——. When we hear a person say, “Do call again and



see me," it sounds much like, "John, show the gentleman out." There is no such thing as politeness. To be what the fashionable world terms "polite," we must necessarily be a hypocrite. The true characteristic of sincerity is bluntness.

We took the above from an exchange, and have inserted it because it so much resembles an incident which we witnessed some years since. Two young gentlemen, it being their college vacation, had called on a family of their acquaintance to have a social chat. A carriage drove up to the door, and Miss —, one of the young ladies of which there were three in the family, looking out at the window, exclaimed, Oh! old Mrs. — has come. I wonder what has sent that old creature here with her young ones! But no sooner did she enter the door, than a terrible time of "How d'ye do," I am very glad to see you—how could you stay away so long? &c. &c. all of which ended with kissing each child with a double smack.

**PAUPER NECESSARIES.** In the statement of expenditures at the New York Alms House from June to December 31, 1845, the following items appear:—

Subscription to Newspapers	- - - - -	\$12 12
Tobacco and Snuff	- - - - -	262 69
Wine, Brandy and Beer for Hospital	- - -	1313 63
Tea	- - - - -	1672 12
Spices	- - - - -	18 22

This beats the "stationary" expenses of Congress out and out, says the *Boston Journal*.

We think it not strange that it used to cost our fathers so much to support the poor. If tobacco, snuff, wine, brandy, beer, tea, and spices are all useless, how much ought honest temperate people to pay for the support of pauperism in these days?

**NOT GIVEN TO CHANGE.** A gentleman of York has this week paid the fifty-second annual subscription to our paper, having been regularly taken in his family for that number of years. We have other subscriptions of as long standing, which are paid as punctually. The fact is well established that no subscribers are so well satisfied, and so permanent, as those who pay their subscriptions annually—and none read a paper with more gratification, than those who pay in advance.—*Portsmouth Journal*.

La Roy Sunderland says, "surely the age of *Tractors* is not past." We know not who has better reason to say so.

**SHAVING.** The N. Y. *Courier* says that Messrs. French & Helser, proprietors of the Castle Garden, New York, soon after the great fire in that city, presented the very *moderate* bill of \$2750 for furnishing refreshments to the firemen on that occa-

sion. As a specimen of charging, this bill stands in bold relief : for instance—2178 lbs. ham at 35 cents per pound ; 370 lbs. beef at 25 cents ; 380 gallons coffee at 80 cents per gallon ; 20 gallons liquor at \$3 ; 960 gallons lemonade at \$1. The Finance Committee grumbled when the bill was presented. It was revised and reduced to \$1250 instead of \$2750, and was paid.

We generally pay the first bill without complaining, but never suffer a swindler to get a *second shave*. We could never allow a hostler to cheat our horse a *second time*.

A NEW LIP. We copy the following from the Albany Argus. The operation was performed by Dr. March, upon a patient, the whole of whose under lip was diseased with a cancer.

“A portion of the mucous membrane lining the diseased lip was observed to be sound, and was separated that it might be attached to the one designed to be supplied. By a semi-elliptical sweep of the scalpel, which started at the left commissure of the mouth, and terminated at a corresponding point upon the other side, the entire diseased mass was at once removed. From the centre of the line formed by the first incision, two others slightly curved, were commenced and carried downwards and outwards, until they reached the base of the lower maxillary bone. It is obvious that a triangular portion of the skin was left between these incisions, which were precisely the shape of a carret ( $\Lambda$ ) or of an inverted V.

The two next incisions were commenced a little farther back than the angles of the mouth ; and nearly on a line with the base of the lower jaw, and extended till they reached the lower terminations of the two preceding ones. The two quadrangular flaps thus marked out, were dissected from their attachment to the adjacent bone, raised and carried into the place recently occupied by the diseased lip, and joined together by means of the interrupted suture. Their lower angles were also fastened to the triangular part before spoken of, which aided much in retaining them in the desired position. Appropriate dressings were then applied.

It is now three weeks or more since the operation. The parts have healed kindly ; the lip a most respectable one, and no traces of a return of the disease to be discovered. The forepart of this week the patient was discharged, cured.

It might be added that the mode of operating followed by Dr. M. was that recommended and practised by Prof. Mutter, of Philadelphia, and which is thought by those best capable of judging to be superior to that of Pancoast or any heretofore noticed.”

The following words are deserving to be written in letters



of gold, like those over the principal gate of Athens, in the days of her pride and glory: "Keep thy feet dry, thy skin clean, thy digestion regular, thy head cool, and a fig for the doctors."

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### Literary Notices.

*Collections of the Dorchester Antiquarian and Historical Society.*—Mr. David Clapp, jr. has put into our hands two little books, Nos. 1 and 2 of the "Collections of the Dorchester Antiquarian and Historical Society." No. 1 contains the Memoirs of Capt. Roger Clap, who came from England in 1630, and settled in Dorchester. The Memoirs are written by himself and commence thus.

"I thought good, my dear Children, to leave you some Account of God's remarkable *Providences* to me, in bringing me into this Land, and placing me here among his dear Servants, and in this House, who am the most unworthy of the least of his Mercies. The Scripture requireth us to tell God's wondrous Works to our Children, that they may tell them to their Children, that God may have Glory throughout all Ages. *Amen.*"

Capt. Clap was blessed with a large family of children, numbering fourteen, whose names were as follows—Samuel, William, Elizabeth, Experience, Waitstill, Preserved, Experience, Hopestill, Wait, Thanks, Desire, Thomas, Unite and Supply. We suppose from the name of the last, that he was sensible he then had a *Supply*. He died at the advanced age of 82 years.

No. 2 contains the "Annals of the Town of Dorchester," by James Blake, to 1750, the year of Mr. Blake's death. There are several specimens of Antique Curiosities in this work. We shall select one for the entertainment of our readers. It is a translation of the Latin Inscription on the tomb stone of William Stoughton.

"Here lies WILLIAM STOUGHTON, ESQUIRE, Lieutenant, afterwards Governor, of the Province of Massachusetts in New England, also Chief Judge of the Superior Court in the same Province. A man of wedlock unknown, devout in Religion, Renowned for Virtue, Famous for Erudition, Acute in Judgment, Equally Illustrious by kindred and Spirit, A Lover of Equity, A Defender of the Laws, Founder of Stoughton Hall, A most Distinguished Patron of Letters and Literary Men, A most strenuous Opponent of Impiety and Vice. Rhetoricians delight in Him as Eloquent, Writers are acquainted with Him as Elegant, Philosophers seek Him as Wise, Doctors honor Him as a Theologian, The Devout revere Him as Grave, All admire Him; unknown by



All, Yet known to All. What need of more, Traveller? Whom have we lost—STOUGHTON! Alas! I have said sufficient, Tears press, I keep silence. He lived Seventy Years; On the Seventh of July, in the Year of Safety 1701 He Died. Alas! Alas! What Grief!"

*The Young House Keepers's Friend, or A Guide to Domestic Economy and Comfort.* By Mrs. Cornelius.—We have heard several ladies say, this is the best Cook Book, or Family Guide to Domestic Economy, that they have ever seen. We believe, from a hasty perusal of its pages, that their statements are correct, and, therefore, we introduce and cordially recommend this "Friend" to all Housekeepers, whether younger or older, and to all who desire "to be guided to Domestic Economy and Comfort." We hope every one who buys this book will ever prepare food in such a manner, as shall tend to promote *health and long life*. There is no one subject about which people err more egregiously than in preparing their food.

The book before us embodies many wise maxims and useful remarks not immediately connected with food, and we select the following for the benefit of our readers.

"There are numerous instances of worthy merchants and mechanics, whose efforts are paralyzed, and their hopes chilled by the total failure of the wife in her sphere of duty; and who seek solace under their disappointment in the wine party or the late convivial supper. Many a day-laborer, on his return at evening from his hard toil, is repelled by the sight of a disorderly house, and a comfortless supper; and perhaps is met with a cold eye instead of "the thriftie wifie's smile;" and he makes his escape to the grog-shop, or the under-ground gambling-room. Can any human agency hinder the series of calamities entailed by these things? No! the most active philanthropy, the best schemes of organized benevolence, cannot furnish a remedy, unless the springs of society are rectified. The domestic influence of woman is certainly one of these. Every woman is invested with a great degree of power over the happiness and virtue of others. She cannot escape using it, and she cannot innocently pervert it. There is no avenue or channel of society through which it may not send a salutary influence; and when rightly directed, it is unsurpassed by any human instrumentality in its purifying and restoring efficacy."

Published by Charles Tappan, 114 Washington st., Boston.

*Olympia Morata: Her Life and Times.* By Robert Turnbull.—"The writer of this little book spent a few weeks, in the summer of 1843, at Heidelberg, in Germany. While there, his attention was directed to the simple, but appropriate tomb of

Olympia Morata." He found her a remarkable personage, and concluded to give her life to the christian world. That "Life" belongs to the history of the *Reformation*, and she ought to be classed among the worthy women of those days. The book is admirably written, and calculated to do much good. We trust it will, as it merits, have an extended circulation. For sale at C. C. Dean's, 13 Cornhill.

*Lisco on the Parables.*—This is a pleasing and instructive book, well calculated to do good, especially among the young. Published and for sale by C. C. Dean, 13 Cornhill, Boston.

We have received the April number of the St. Louis Medical and Surgical Journal. It contains much valuable instruction.

*North American Review*, No. CXXXI. April, 1846.—This standard periodical has entered upon its LXII. vol. The following are the contents of the present number.—I. Walpole's Memories and Cavendish's Debates.—II. Saint Louis, of France.—III. Dante.—IV. The American Fisheries.—V. Carlyle's Letters of Cromwell.—VI. The Greece of the Greeks.—VII. O'Callaghan's History of New Netherlands.—VIII. Explanations of the Vestiges.—IX. Lester's Translations from the Hattian. At no period since our acquaintance with this Review has it evinced more talent than at present.

*Howe's Instructor for the Guitar*: containing new and complete Instructions: to which is added a selection of celebrated Waltzes, Polkas, &c.: together with a large collection of popular Songs. Compiled by Elias Howe. This is an excellent work for all who wish to learn to play upon that beautiful instrument, the Spanish Guitar. It comprises all that is important or necessary, and comes at the low price of fifty cents a copy.

For sale by Elias Howe, 7 Cornhill, Boston.

*Russell's Series of New Reading Books.*—Mr. Russell is well known throughout New England, as a distinguished teacher, and as the original editor of the American Journal of Education. The Series consists of—1. Russell's Primer, or First Step in Spelling and Reading.—2. Russell's Spelling Book, or Second Course of Lessons in Spelling and Reading, for Common Schools.—3. Russell's Primary Reader; a Selection of Easy Reading Lessons for young Children; with exercises in Articulation.—4. Russell's Sequel to the Primary Reader; designed for the Third Classes in Common Schools as is the Introduction to the National Reader, and other similar works.—5. Russell and Goldsbury's Introduction to the American Common School Reader and Speaker, comprising Selections in Prose and Verse, with rules and exercises in Pronunciation. Designed to



take the same rank in Common Schools that is held by the National Reader, the English Reader, Worcester's 3d Book, &c.—6. Russell and Goldsbury's American Common School Reader and Speaker, designed for a First Class Book in Common Schools and Academies, with rules for Reading and Speaking.

This is an excellent Series of Reading Books for Schools, and is being introduced very extensively. Published by Charles Tappan.

### Notices.

**DENTAL HEAD REST.**—"Dr. Temple, dentist, of this city, has invented something that carries its value on its frontlet, and we hope dentists every where will not only purchase the new instrument, but sound the merit of the invention over the country. A costly part of a dentist's office is an operating chair. Some very queer contrivances are to be found in some of the dental establishments; but the merit of Dr. Temple's head rest consists in this, that it may be screwed to the back of any chair, and give all the requisite height, inclination or lateral position, which may ever be required. The perpendicular rod has a joint in the middle, so that when detached from a chair or stool, it can be folded up in a trunk and will hardly occupy more room than a box rule. It is a cheap instrument, too—another strong recommendation. Mr. Hunt, the surgical cutler, corner of Washington and Water streets, who does every thing in his line in a superior manner, is the manufacturer. While examining into the capabilities and comfort of this dental head rest, the idea struck us that barbers, likewise, would find this better than any of the clumsy chair back frame-work in their shops, and certainly as elegant a fixture as the nicest-kept dressing saloon in this or any other city can boast. Dr. Harris must certainly have a plate and description of Dr. Temple's ingenious device in the next number of the Dental Journal."—*Boston Medical and Surgical Journal*.

We have the pleasure of being personally acquainted with the gentleman so commendably spoken of in the above notice by Dr. Smith, and think he possesses truly mechanical genius—a very necessary item in a practical dentist.

Dr. Temple has left one of the *Dental Head Rests* at our office, where it can be inspected by all who will take the trouble to call. It seems to be a valuable invention, and one which



will conduce much to the convenience of the dental operator and comfort of the patient.

**RUSSIAN VAPOR BATH.**—An ingenious apparatus for the administration of this form of bath, has been invented by a medical gentleman of Boston, and is highly recommended by its great portability. The tent may be erected by one's own fire-side, and a bath prepared at a very trifling expense in ten minutes. This we believe to be the most agreeable and efficacious of all baths, and if employed according to the directions of the inventor, will cleanse the skin most effectually, and give it a delightful smoothness and polish. Besides, families will find it highly useful in slight or sudden attacks of disease, such as colds, rheumatism, &c., while physicians will be enabled to employ it with great facility in the more complicated forms of disease. We find the apparatus highly spoken of in the Medical Journals, as well as by the most eminent members of the medical profession, such as Drs. Mott and Paine, of the New York University, and Drs. Gibson and Jackson, of the Philadelphia University, not to mention others equally distinguished in the profession. No family should be without this excellent apparatus. Carter & Wilson, corner of Hanover and Portland streets, Boston, are the agents for New England.

We called on our friend Jordan, No. 2 Milk street, recently, and obtained a box of *Roussel's shaving cream*, and we can assure our readers it is the best we have used for a long time. With *such cream*, and a keen razor, it is pleasant putting one's face in order.

The City Tavern having undergone very thorough repairs, has changed its name to the more eligible one of *City Hotel*, and is now conducted by Chamberlain & Gage; with the former gentleman we have been long acquainted, and believe that both of them will spare no effort to render this House a comfortable and desirable *home* for its patrons. We have been over the House, and find it newly and elegantly furnished.

We would call the attention of our readers to the Millinery and Dress Making Establishment of the Misses Emery, whose card may be seen in our advertising sheet. They pay strict attention to their business, have had much experience in it, and we believe will give good satisfaction to their customers.

**THE FINE ARTS.**—Miss Young, teacher in Drawing and Oil Painting, has some fine specimens at her rooms, 204 Washington street.

We know of no better place for our city friends to rusticate the approaching warm season, than in Chatham, on the Cape. There is pure air, and good fowling and fishing; and first rate

accommodations may be found at the Hotel of our old friend, Lothrop L. Bearse. He spares no pains to render his guests happy.

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*Medical Miscellany.*—Scarlet fever is said to be prevalent on Bayou Rapids, La. Several slaves have died on the plantations, of the disease.—The Massachusetts Medical Society has applied to the city authorities for the use of Faneuil Hall, May 27th—which looks like having a good dinner, with elbow room.—There are 830 paupers in Massachusetts, reduced to poverty by reason of insanity and idiocy. There are 619 insane persons wholly or partially supported by the State.—The population of Vienna, in Austria, is 250,000—giving an average of 40 persons to each house in the city.—At this time there are 134 Surgeons and Assistant Surgeons in the U. S. Navy—about half enough.—The city of Paris, in 1845, was supplied with 77,139 oxen; 20,929 cows; 82,871 calves; and 457,450 sheep.—Dr. Charles F. Mitchell, one of the most notorious counterfeiters, died lately at Philadelphia, in prison.—Dr. Fitzgerald, Physician to the Croom and Fedomore Dispensary, Ireland, writes that “fever, in a most aggravated form, is raging here. There is scarcely a family in some localities here that is not laboring under the malady.” He says it is produced, in a great degree, by the badness and insufficiency of food.—In 1693, the President of the London College of Physicians had a Dr. Groenvelt committed to Newgate for using Spanish flies as an internal remedy.—Dr. Harrison, of the Medical College of Ohio, says that he knew a young lady, 18 years of age, who died from copious vomiting, three days after taking four grains of emetic tartar, dissolved in eight spoonfuls of water.—Opium and carbonate of ammonia are good remedies for arresting gastric irritation, produced by the administration of antimony.—It is always best, as far as practicable, to give emetics towards night, says high authority, that the patient may have the tendency to sleep, induced by the act of vomiting, fully secured.—Cupping removes the blood more rapidly, and unloads engorged vessels much quicker, than leeches.—Bad effects may be produced by dull lancets. They tear the coats of a vein, and severe inflammation may arise from it.—A shark was taken on the Spanish Maine, which had in its stomach an earthen pot one foot in diameter by two in length, which the voracious monster probably seized as it fell from the deck of a vessel.—An abstract of the returns of the overseers of the poor of the several cities and towns in this Commonwealth, 1845, shows that at the close of the year, there were 3582 foreign paupers maintained at the public charge.

*Boston Med. and Surg. Journal.*



## RECIPES FOR MIND AND BODY.

**TO SHAKE OFF TROUBLE.** "Set about doing good to somebody; put on your hat and go and visit the sick and the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart."—*Howard.*

**FOR WHOOPING COUGH.** We see the following in an exchange paper. "A composition, one third sweet oil and two thirds molasses, is a certain cure for whooping cough."

We have not much to say about *certain* cures, but we have known simple cold water and molasses afford much relief, in obstinate whooping cough.

**FOR LEAD, OR PAINTER'S COLIC.** This troublesome and dangerous disease has been often relieved and a speedy restoration to health followed, from taking the following medicine. Take of the Aromatic Sulphuric Acid of the Dispensatory from 10 to 30 drops, two or three times a day, in a wine glass full of water.

**TO PRESERVE FLOWERS.** It is said that common salt applied to flowers will preserve them, with nearly all their characteristic odor for several years. Thus roses and aromatic plants may be preserved to any time most convenient for distillation, or may be imported for that purpose. The process of salting roses is to take 1 1-2 lbs. of the leaves or other vegetable substance, 1 1-2 lbs. of salt, and rub them together a few minutes. The friction of the salt forces out the juice of the flower, and the whole is reduced to an aromatic paste, which is put away in a close place until wanted. When distilled, the paste is placed in a retort with twice its weight of water.

**RECIPE FOR WAR.** The following sarcastic recommendations were given by Dr. Benjamin Rush, of Philadelphia.

"In order to impress more deeply the minds of the citizens of United States with the blessings of peace, by contrasting them with the evils of war, let the following inscription be painted on the sign which is placed over the door of the war office at Washington, namely:

An office for butchering the human species.

A widow-and-orphan-making office.

A broken-bone-making office.

A wooden-leg-making office.

An office for creating public and private vices.

An office for creating public debt.

An office for creating famine.

An office for creating pestilential diseases.

An office for creating poverty, and for the destruction of liberty and national happiness.

In the lobby, let there be painted representations of the common instruments of death; also, human skulls, broken bones, hospitals crowded with sick and wounded soldiers, villages on fire, ships sinking in the ocean, rivers dyed with blood, and extensive plains without a tree or fence, or any other object but ruins of deserted farm-houses.

Above this group of woeful figures, let the following words be inserted in red characters, to represent human blood:

NATIONAL GLORY!"

**REMEDY FOR GRIEF.** Marshal de Monchy maintained that the flesh of pigeons possessed a *consoling* virtue. Whenever this nobleman lost a friend or relation, he said to his cook,—“Let me have roast pigeons for dinner to-day. I have always remarked,” he added, “that after having eaten two pigeons, I rose from the table *much less mournful.*”

**PERFUME FOR CLOTHES.** Take an ounce of cloves, one of cedar and one of rubarb, pulverize, and sprinkle them in a drawer or chest in which clothes are to be placed. It will prevent moths from injuring the clothes, and create an excellent scent.



# JOURNAL OF HEALTH ADVERTISING SHEET.

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## L. H. HALE & CO.

DAGUERREOTYPE Miniature Rooms, No. 109 Washington Street, Boston. Miniatures taken in any weather, with or without colors, in a superior style, and neatly set in Locketts, Pins, Rings, Bracelets or Cases.

N. B. Gold Locketts, of every description, kept constantly on hand, expressly for Daguerreotype Miniatures.

The public are respectfully invited to call and examine specimens. Perfect satisfaction guaranteed, in all cases, or no charge. Apparatus furnished of the most approved construction, with stock of first quality. Also, instruction given in the art. A. 9m.

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
## A. S. JORDAN,

No. 2 Milk Street, two doors from Washington Street, manufacturer of all kinds of Combs, which he offers to the city or country trade, by the package or otherwise, on the most favorable terms. Also, importer of every description of English, French and German Fancy Goods.

Has on hand the following:—A large assortment of Wrought and Plain Shell Back Combs, of his own manufacture. 500 dozen Shell Side Combs; 1000 doz. Loggerhead Shell Side Combs; 600 groce Wrought and Plain Horn Back Combs; 350 do. Finished Horn Side, on cards; 450 do. Unfinished, Horn Side, on cards; 500 do. Old Sides; 600 dozen Horn Dressing Combs; 400 do. Ivory Combs, SSS, SS and S fine; 300 do. Pocket Books, embracing over 500 different patterns; 275 do. Hair, Tooth and Shaving Brushes.

Also, a large assortment of Fancy Goods, at wholesale or retail, consisting of

Knives,	Steel and Brass Thimbles,	Shaving Soap, of all kinds,
Razors,	Knitting Pins.	Snuff Boxes,
Scissors,	Percussion Caps,	Metal Eyelets,
Needles,	Pearl Buttons,	Beads, all kinds,
Pins,	Indelible Ink,	Steel Pens,
German Silver Pen-	Port Folios,	Tweezers,
cils and Spec's,	Cologne Water,	Accordions,
Bead Purses,	Bear's Oil,	Brown and White Windsor
Silk Purses,	Macassar Oil,	Soap,
Fancy Boxes,	Writing Ink,	Tooth Powder,
Steel & G'd Beads,	Cigar Cases,	Perfumery,
Silver Thimbles,	Lather Boxes,	Razor Stroops.

Merchants and Pedlars, buying for Cash, will find it to their advantage to call before purchasing elsewhere, as all goods in the above line will be sold on the most reasonable terms.  Cash paid for Shell. Mh—3m.

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DEALERS in Foreign and Domestic Dry Goods, No. 179 Washington street, opposite the Washington Coffee House, Boston.


T. D. BOND.  
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N. B. New and Fashionable Dress Goods by every arrival. There can always be found at this Establishment a complete assortment of Rich Silks and Shawls. Mh—10m.

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## JAMES FRENCH,

PUBLISHER, Bookseller and Stationer. Also, importer of Steel Pens, of every variety, No. 78 Washington Street, Boston.

 Constantly on hand, a general assortment of School Books and Stationery, of every variety; for sale wholesale or retail. Booksellers, Stationers, School Committees, Teachers, &c. &c. supplied on the most reasonable terms.

**N. ENGLAND TRUSS MANUFACTORY, BOSTON.**

JAMES FREDERICK FOSTER continues to manufacture all the various approved Trusses, at his old stand, No. 305 Washington Street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in this city or any other.

Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steeleed Shoes for deformed feet.—Trusses repaired at one hour's notice, and oftentimes made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses—Dr. Chase's Trusses, formerly sold by Dr. Leech—Trusses of galvanized metal that will not rust, having wooden and copper pads—Read's Spiral Truss—Rundell's do.—Salmon's Ball and Socket—Sherman's patent French do.—Bateman's do. double and single—Stone's Trusses—also, Trusses for Children of all sizes. Dr. Fletcher's Truss—Marsh's Truss—Dr. Hull's Truss—Thompson's Ratchet Truss—and the Shakers' Rocking Trusses—may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

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*From Dr. James Thatcher, Plymouth.*—I hereby certify that I have, for several years past, been in the use of Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

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
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
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
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THE  
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“Health consists with Temperance alone.”—POPE.

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PREMATURE OLD AGE.

BY REV. H. WINSLOW.

[For the Journal of Health.—Continued from page 100.]

WHILE speaking of the *physical* causes of premature infirmity in this country, among the most prevalent and disastrous we notice the extraordinary *use of medicines*. How slow is the world to learn, that the tendency of all medicines is, not to life, but to death. The medicine was never found, and from the nature of the case never can be, which does not tend, so far as it has any effect, to weaken the vital principle and precipitate its victim down the hill of life. Every pill you swallow, every elixir you sip, is detracting from your constitutional vigor, and slyly drawing the envious wrinkle over your fair skin. Consider that the very property which makes it a medicine—a killer or exterminator of disease—makes it, at the same time and in the same degree, a killer or exterminator of the vital forces of your system. In precisely the degree in which calomel, jalup, ipecac., &c. make war on any disease in your system, do they make war on your system itself. If your system happen to hold out the longest, under the assault, you recover, but it is always at the expense of your constitution—always at the price of an earlier old age with its compassing infirmities. This is not saying that we should *never* take medicines;—ours may be the choice of evils. Our condition may be such that if medicine does not kill us, disease will; and as disease would kill first, we may prudently take the alternative of a more lingering death. A person habitually



compelled to take medicine, is like one who has money in the bank and is compelled to keep drawing on the capital. He may in this way linger along with gradually diminishing capital, but the final disaster is sure.

The necessity for taking medicines may almost always be prevented, and when that dreadful necessity actually comes, the quantity and the deleterious influence of the medicine may be indefinitely diminished. There is, in the benevolent arrangement of Providence, a *vis medicatrix naturæ*—a healing power of nature—which, left to itself, or aided only by some attention to diet and exercise, will usually work out a cure wherever a cure is possible. Probably the principal merit of the homœopathic practice, if any merit it have, lies in its abandonment of all medicines, except in so small doses as to do no harm; thus leaving nature unembarrassed to perform her cure.

Nor does this view militate against the importance of medical advice and direction in cases of disease. It affords the strongest of reasons why, in all cases of serious disease, the advice of thoroughly scientific practitioners should be resorted to, instead of blind, hap-hazard dosing. It is far from the first—I had almost said it is quite the last—business of the physician, to prescribe medicines. To make the patient or his friends acquainted with the nature of his disease, to put him on the right course of regimen, to keep him informed of the progress of his malady, to afford those alleviations and aids to nature which facilitate her efforts to effect a cure, and, not least, to guard the patient against self-destruction by a resort to quackery—these are objects sufficiently worthy of the highest order of consecrated talent. That a large portion of the medical faculty have hitherto dealt too freely with medicines, cannot be denied; that the more enlightened have materially changed their practice in this respect, is a token for purer health and longer life.

If these views are just, let all marvelling at the premature old age of Americans cease, till our newspaper advertisements tell a different story. Had our forefathers seen a modern newspaper, teeming with its extravagant and ridiculous advertisements and puffs of patent and quack medicines, they would have been filled with amazement twice amazed. And the worst of it is, that these monstrous pretensions, these horrible falsehoods, are *believed*—yes, believed and *acted on*, by perhaps three-fourths of our fellow citizens! It has been said that Americans are the most gullible people in the world:—it may be so:—but this passion for being duped and humbugged must not lay all its unenvied honors on American heads. It is among the universal fruits of fallen humanity. This, however, may be safely said, that there is no



one particular in which Americans covet imposition more than in this. It is indeed surprising that Yankees, with their proverbial shrewdness on other subjects, are so stupid upon this.

These patent and quack medicines, pretending to cure all the "ills that flesh is heir to," are actually purchased and taken from one end of the land to the other, with all the docility of the most undoubting faith. If all the elixirs, cordials, syrups, panaceas, &c. which are annually made and sold in this country, were collected in one body, they would make a pond large enough to sail a ship. If all the pills, powders, medicated lozenges, &c. were gathered into a heap, the pile would almost rival the Bunker Hill Monument. And yet all this amount of poison is actually crammed into the American stomach, as if to punish the poor sensitive creature for complaining of improper food, surfeits, and other abuses! Is it then strange that, growing up from infancy with such habits, we become old and enfeebled at an early age? The jaded stomach loses its tone, the nervous system is prostrated, the bright blush of youthful health is gone forever, even before we reach the meridian of life.

But what shall we say? Are all such pretensions at healing to be condemned? To say, yes, would not be very wide of the truth. But do not the venders of these medicines proclaim wonderful cures? Consider that the apparent cures are trumpeted over the land, while the thousand times as many failures, and ten thousand times as many instances of premature old age and debility occasioned by them, are buried in the grave of oblivion. In most cases where persons resort to such medicines, they are ashamed to have it known; and hence, in all cases of failure or injury, they keep it silent as the grave. Hogsheads of medicated liquids and tons of pills are taken weekly, by those who would be ashamed to let their left hand know what their right hand doeth. And, moreover, most of the cases of pretended cure are no real cure; although the credulous patient may fondly think otherwise. Follow him a few years—it may be a few months—and his disease re-appears, with more malignant forms, the less controllable for the prostration of his system by previous treatment. Had he previously exercised more prudence and patience, he might now have enjoyed a fairer promise of prolonged life and health. The writer of this article was once conversing with an aged lady, then ninety-five years of age, the mother of twelve children, whose step was still as firm and elastic as that of most women at fifty:—she said she had never taken any medicine but once, and for that sin she expected to lose five years from the end of her life. When urged to take medicine, her reply was,

that she had rather take her chance of dying by disease than by medicine. She was an ultraist, undoubtedly ;—but her ultraism turned to good account, for she lived to walk out and take a social cup of tea with her neighbors, apparently as young and happy as any mortal ought to be, when past her hundredth year. During her life time many an epidemic swept around her, like fire in dry stubble. Medicine takers fell before it like withered grass, but it found no susceptibilities in her uninjured constitution on which to take effect.

But after all, we would vibrate to no extreme in either direction. That there are cases in which a little medicine, whose properties are thoroughly known, may be judiciously applied so as to aid nature in removing disease, there can be no doubt. The thing of which we complain, is the enormous abuse of this admission. Through the incredible credulity of the great mass of our community on this subject, youth, health, beauty, vigor, life, are brought into market and sold at the quack's board ;—and a few are made rich at the price of the premature old age, disease, deformity, languor and death, of many millions.

For the remedy. Let the public mind, if possible, be disabused. If parents are too old and obstinate in their folly to be corrected, let us begin with their children :—and especially with the daughters—the future mothers and guardians of domestic health. Physiology should form a part of every young lady's study. No young lady is properly educated, till she understands the laws of life, and can avail herself of them in the most effective way to arrest disease and secure a long and healthful life to her own person, and to the children of whom she is destined to become the mother. She may thus become an angel of light to her household, both herself enjoying and teaching all around her to enjoy the gifts of Providence in the manner divinely intended.

“ Rectius occupat  
Nomen beati, qui deorum  
Muneribus sapienter uti  
Callet.”

[To be continued.]

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## BIBLICAL RULES OF HEALTH.

WE do not mean that the Bible was given, exclusively, to teach medical science, but, that among the other valuable things which this book contains, it gives us more correct medical knowledge, and is a better guide to health, than any other sys-



tem. More than this is claimed in behalf of this book, in respect to medical science, namely, that the greatest part of the correct principles by which the physician is guided in the Art of Healing, is laid down in the Bible.

It is to be remembered that this book was not composed in a single age, nor by any one man. The period, from the time that Moses wrote the first book, till the apostle John wrote the last, was about 1600 years; and it was written by different classes of men. It was, moreover, designed, not for one particular age or nation, but for all nations throughout all time. We are then to recollect that its instructions are general, rather than particular, and designed for all, rather than the few.

Having premised these general things, we shall now proceed to the physiological and medical principles and instructions laid down in the bible, as respects the preservation of health.

1. As the blood is more important than any other portion of the animal economy (if one part can be more important than another), we shall commence with that. Immediately after the flood, God informed Noah that "the life of the flesh was the blood." Noah was forbidden to eat the blood *because* it *was* the life of the flesh. The same is repeated again, and again, in the statutes given to Israel: "Ye shall eat no manner of blood, whether of fowl, or of beast. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Though the reason, originally assigned why they were not to eat the blood, is not repeated in all these cases, yet, undoubtedly, it remained the same as when given to Noah.

The truth of this sentiment, to wit, that "the life of all flesh is the blood," has been alternately believed and denied from the days of Noah till about the year 1770, when Dr. *John Hunter* established it, as one would suppose, beyond all controversy.

Though the passages in the bible refer more directly to the blood of *animals* and *birds*, yet that does not alter the case, as to its vitality, for, Dr. Hunter assures us, that "blood is much the same in all animals," and he tells us that by the "transfusion of the blood of one animal into the vessels of another, the uniform nature of the blood is proved; for, no alteration has been observed." That "the blood has life," says he, "is an opinion which I have taught for twenty years." His experiments in proof of this position, I need not repeat. It is sufficient to say that they are incontrovertible. But aside from these, one would readily suppose that the single, obvious fact, that all the muscles, bones, cartilages, &c., are formed from the blood, vivified and nourished by it, and decay and die without it, would be sufficient of itself, without any other evidence, to establish its vitality.



And, yet, this grand truth has been denied, even since the day of Dr. Hunter. It is now, however, again believed, that "the blood is the life of all flesh." The profession is thus set right once more. Truth is immutable, and our position, that the Bible maintains the true physiological principles, is, as it respects the *blood*, fully sustained.

2. We will look at the prescribed treatment of recent mothers among the Hebrews. Egypt was famous for its physicians. In some respects, they have never been rivalled. They possessed the art of *preserving subjects* beyond all others. No subjects have been prepared, which could withstand the ravages of time, like theirs. But they, in the practice of obstetrics, were outdone by *Shipnah* and *Puah*, two of the Hebrew midwives. Pharaoh commanded them to be his executioners in slaying all the male children of the Israelites; and when he reprimanded them for not performing the cruel deeds, which he had commanded them to do, they exculpated themselves by saying, that "The Hebrew women were not as the Egyptian women," &c. This shows the skill of these Hebrews in instructing those persons, that they were vigorous, and of such good spirits, that in time of trial they needed no assistance.

The treatment prescribed for women after confinement is worthy of the attention of the physicians of our own times. A woman, who had "borne a child, was to continue in the blood of her purifying 66 days;" and these regulations were strenuously observed. Who can believe, if such regulations were now enforced, we should so often meet with those dreadful ravages of the puerperal fever? Had physicians of our days followed out strictly the rules of the Hebrews in similar cases, they would have saved distress from many a family, and their own reputation, as practitioners, from reproach. Reason, common-sense and experience all teach the importance of some such purification of the recent mother.

3. We will look at the *dietetics* of the bible. Every medical practitioner knows the importance of diet. Several years since, the writer called on Dr. Jackson, senior, of this city, whom he considers one of the most skilful men of the age. He was much debilitated, and extremely nervous, but had a voracious appetite. He asked Dr. J., why he was so feeble while his appetite was so good? He replied, *that* is the reason. Your appetite craves, and you take more food than your stomach will digest. The hint pointed out the remedy, which was effectual.

Cornario, a noble Venitian, being much enfeebled at the age of forty, by the advice of his physicians adopted a course of

*diet*, which kept him in perfect health till he was about a hundred years old.

The kind and quality of the food is of no less importance than the quantity, especially in particular constitutions. The bread of the Hebrews was of a far better quality than is usually found in our day. It was not spoiled by being *too fine*, nor soured with *leaven*.

Those fish which were possessed of fins and scales only, were to be eaten. Carnivorous quadrupeds and birds were prohibited. Of those which lived upon *vegetables*, the camel, the coney, the hare and the swine were prohibited. Shell fish were also prohibited. It is well known that these latter have a strong tendency to produce cutaneous diseases. Some physicians now prohibit them, especially in patients subject to diseases of the skin. Though many devour shell fish voraciously, yet I am satisfied they are a very questionable article of diet, especially as they are usually taken with little mastication and without much vegetable food. But even if they were wholesome among us, they might well be interdicted among a people and in a country where the leprosy prevailed. Besides, shell fish have been found to be poisonous from the substances on which they have fed. Some have supposed that salt rheum and other cutaneous diseases have originated from a diet consisting mostly of shell fish.

As it respects those birds and beasts which feed on carrion, it is well known that they are prone to hydrophobia. But if there were no danger on this ground, their flesh is so disgusting that this alone would be a sufficient reason why it should be rejected.

The flesh of the swine is a very questionable article of diet. It has been a very general opinion of medical men that their flesh is apt to produce scrofula. There is generally some foundation for old maxims, and it is well known that scrofula takes its name from the latin word which means a swine. Many diseases have unquestionably been produced by what is called "measled pork." Somebody has to eat this pork. Rarely is the carcass of a measled hog destroyed. In a warm climate the grease of the hog cannot be tolerated as an article of diet.

In a former number of the Boston Medical and Surgical Journal we find the following remarks, which are well worthy of consideration. "The food of hogs is of the most loathsome description. Their nourishment is drawn sometimes from wholesome materials, but frequently from offal, poultices and filth of every kind. Those who advocate the necessity of hogs acting as scavengers of the city, do not consider that they may be recommending the rehashing of garbage for their own stomachs.



It is said that 'one great object of the Puritans coming to New England, was to establish a religious commonwealth as nearly upon the model of that of the Jews, as the difference of circumstances would admit.' To say nothing of other innovations among the descendants of the first settlers, forbidden food is presented at almost every meal. Pork with beans; pork in gravy; pork with fish; pork with chickens; and it is said, though I do not believe it, pork with molasses."

This quotation is from Dr. Wallace, of New York. It deserves consideration.

It is believed that these prohibitions of Moses to the people of Israel have substantial reasons in nature.

The Bible prohibits eating that which "dies of itself or is torn of beasts." This is but the dictate of common sense.—That which dies of itself must be diseased. "That which is torn of beasts" may be infected with poison or hydrophobia. The diseases of animals have often been communicated to man. Persons have been known to die of wounds from diseased animals. The smallpox, though in a modified degree, has been communicated to man from the cow. Our own city has exhibited the rueful consequences of imbibing animal poison from a diseased body, in the death of the late Dr. Wiley, and in other instances.

From these remarks we may see the importance of avoiding those things which were prohibited by the statutes of Moses. If the Hebrews kept all these statutes, they were to be blest. "If thou wilt diligently hearken to the voice of the Lord thy God and keep *all* his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians."

By this it appears that the Israelites, if they kept these dietetic rules (as well as others), were exempted from those diseases which came upon those who pursued a different regimen.

On the contrary, if they did *not* keep them, they were to be visited with those diseases which were the natural result of transgressing those dietetic statutes. "If ye will not hearken unto me and will not do all these commandments, I also will do this unto you; I will even appoint over you *terror*," (this word has been rendered *hydrophobia*) "consumption, and the burning ague which shall consume the eyes and cause sorrow of heart." This *burning ague* has been translated "*typhoid fever from diseased flesh*."

If the meat which is sold in our city were butchered upon the principles which we have seen to be laid down in the Bible of not eating blood, it would be much more healthful than it now is. It is said that the manner in which the Jews kill their meat,



divests it in the shortest possible manner of almost every particle of blood. The throat is cut so quickly and thoroughly at a single stroke, and the animal placed in such a position, that the blood spouts out so as to drain the flesh almost in a moment. I mention this case of the blood again under this branch of the subject, because it has to do with the *diet* of that nation.

It is generally admitted that *too much* animal food is taken for the health of our community. This was, undoubtedly, the case in the luxurious court of Nebuchadnezzar. The Jews who were there had been brought up in a different system, and were fully satisfied that that kind of living—partaking profusely of “the king’s meat and wine”—was not the best way to promote health. They, therefore, made this request to the king, or rather to his officers who had the charge of his dietetic affairs. “Certain of the seed royal from the land of Judea” were there; among them were Daniel and his companions. “He purposed in his heart that he would not defile himself with the king’s meat, nor with the wine which he drank.” His request to be fed on *pulse*, with its success, is well known. “At the end of the ten days, they were fairer and fatter than those who drank of the king’s wine and ate of his meat. Though this may not prove that we should never partake of animal food, yet it does prove that the diet, which these Hebrews preferred, was better calculated to promote flesh and beauty than a course of beef and wine. It shows, then, all that we wish it to show, to wit, that their course of diet was a good one, and superior to that of the king of Babylon.

“Hast thou found honey, eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.” Here, we have brought into view the importance of temperance in eating. Honey is taken for all eatables; being *sweet*, it is supposed one would be inclined to eat that to excess as much, at least, as any one thing. Therefore, in giving us a caution on eating this, it is sufficient for all times and kinds of eating, and may be adopted as a general rule.

Are we satiated with an excess of aliment, or dyspeptic, we find the remedy in a passage like the following, “The full soul loatheth an honey comb, but to the hungry soul every little thing is sweet.” This, as every medical man can testify, is the best remedy for an overlaiden stomach, or, a dyspeptic. Who does not know that hunger is the best sauce?

In these cautions against excessive eating, and drinking wine to excess, many of which are contained in the table, we find the *depleting*, or *antiphlogistic* system; while in other cases, such as *Timothy’s*, we find the *stimulating* course prescribed.

“Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”

His was one of those cases of debility which required stimulants, and so we find them prescribed for him. But what was proper treatment in his case, would be the treatment indicated in all similar patients. But before such treatment is adopted, it should be ascertained that the patient’s case is like Timothy’s, and pronounced to be similar by some one besides the patient himself.

[To be continued.]

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## PHYSICAL EDUCATION.

PRESIDENT EVERETT, in his Inaugural Address, spoke of physical education as an essential, and among the most important departments of the academic course in a University. The dependence of the mind, of the moral and intellectual nature, upon the physical for its best growth, and fullest development, was stated in a manner which could not but have engaged the deepest thought and interest. The cultivation of the senses was a part of that education, and as avenues of most important knowledge, who can question the importance of placing, and keeping them, in the truest relations with the external world, and how essential is it that they should be so cultivated as among the means of the most perfect, and so pleasurable social intercommunication?

Physical education has in view the health of the body. It seeks to promote this because the body is the instrument, the organ of the mind, and in its perfect health it is proposed to furnish the very best dwelling place for a healthy mind. There have been men of exceedingly feeble physical health who have made vast intellectual progress. The mind has preserved its vigor in the very decay of the body. It would seem to have gathered tone amidst the surrounding weakness, and has done most when there has seemed too little power to have done any thing. These instances are rare. There was in many of them physical debility in early life, and nothing has been done to replace it by health. The habit of invalidism has been silently but surely established, and the mind has early declared its independence of the body. In other examples the physical has failed in later life by a willing sacrifice of its powers to the supremacy of the intellect. These have been short-lived. A vast deal of mental work, and of the noblest kind, too, has been



done, and the worn-out, jaded body, has been kept alive by such appliances as would furnish temporary tone, and so permit the labor to be completed. Such men have at length sunk suddenly into the grave, voluntary martyrs to a melancholy indifference to whatever results their intellectual habits might lead. Feeble health of body in the mass, and in the professions especially, permits but feeble intellectual exercise. Toil becomes, at first, wearisome, and at length impossible. It may be that no special malady exists, but a feeble life is the condition of the sufferer, and without being able to say where he is worst off, he runs through much of the catalogue of disease in his daily life. This condition is often the direct result of mismanagement, of neglect in early, the earliest life. The seed is sown deeply then in the constitution of the boy, and the girl, and it finds means of the surest growth in the experience of every succeeding day. In the greatest imperfectness of the whole organic system, and in the midst of premature intellectual power, or of that degree of it which the predominance of the brain and nerves over other organs directly involves,—in the days of childhood and of physical growth, in no sense of its perfectness,—you take the boy and the girl from the air, and from free motion, and in the exercise of mere naked power you shut them up within four narrow walls for hours, and force them to find occupation and health in studies for which they have no preparation, and which more frequently starve the soul than feed it. It is at this moment of man's life, when he is in the way in the house,—when in the full, and over-welling of the freest, vigorous, whole nature, it would give prophecy of its coming power,—when the bone is in the gristle only, and the muscular fibre has not all its life,—when appetite is vigorous in order to supply the means of *growth* rather than of *waste*, and food is demanded and eaten in almost measureless quantity,—in this moment of coming into conscious being and power of the boy and the girl, the ingenuity of the grown man is tasked to devise means to make use, yes, the best use if you please, of all this mysterious power, and by bringing it within perfect control of theory or whim, to make out of it strong, vigorous, healthy men and women. How this is attempted, the machinery employed has been alluded to.

Are we surprised at the results of the various experiments of society upon the young life which is for the wisest purposes placed in its hands? The wretchedly feeble in physical health in numerous examples always come up before us. How wretched a thing is existence often made by most injurious early culture! How wide is the wrong which is done to the body, the home of the mind, by most injudicious efforts to give pre-



dominance to its tenant. The beautiful harmonies of nature, which always result in the most perfect products, and which are in themselves such,—these harmonies are disturbed, yes, destroyed, just where they would make, or constitute the truest perfection. But you lose sight, it is said, of a vast amount of invalidism, of physical ill health which comes from no fault of the sufferer. Hereditary disease, or tendency to disease, is named as illustrating the remark. But whence this? How, or where did that disease begin which may thus repeat itself in our progress, and so come to be of perpetual existence? Not only may the body receive predispositions to disease which neglected physical education or accident may bring into activity, but the moral and intellectual nature may be so impressed by the same agency, the infirm body which it inhabits, as to fail of the great purpose of its being, and present weakness, or absolute want of power under circumstances alike awful and melancholy.

I have unconsciously occupied this number in general remarks on my subject, which have not the recommendation of novelty, but which may so impress some mind, as to lead to useful results. I shall hereafter speak of that which I have more particularly in view in these communications to the “Journal of Health.”

W. C.

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## EDUCATION, SCHOOL-TEACHING, &c.

[Continued from page 136.]

THERE have been those in every country who have objected to education's being bestowed on *all* classes of society. They imagine it will do well enough to educate the rich, but not the poor. Their plea is, “to educate the poor, will make them dissatisfied with their station in life, raise them above their sphere, impair the habit of subordination, and endanger the tranquillity of the state.” But what force has such an objection? We should expect to hear it made by the friends of anarchy, tyranny and confusion; but that it should be made by a citizen of a free and enlightened republic, “shocks all common sense.” Will instructing men in their duty, prompt them to neglect that duty? Will the expansion of reason, which enables them to comprehend the true grounds of authority and the obligation to obedience, indispose them to obey? To render the pauper, the beggar, dissatisfied with his present situation, to qualify him to act in that sphere

where he shall be enabled to obtain an honest livelihood, is what every friend to virtue, liberty and humanity devoutly wishes :— yea, it is what the most niggardly miser, what the greatest friend to tyranny wishes, when the beggar requests a lodging under his roof, or *especially* when the collector knocks at the door of his coffers for the annual tax of pauperism. Such an objection is an invidious reflection upon society. There is nothing which so much endangers a good government as extreme ignorance. Ignorance causes them to fall an easy prey to seduction, renders them the victims of prejudice, and gives them that savage ferocity, the interference of which in a public commotion is more to be dreaded than the mountain torrent.

The greatest, the most prominent advantage of education, is the aid it gives to morality and religion. Though man was created in the image of God, he has marred its divine features. He is in a guilty, fallen condition. Though he has the same physical powers, the same mental energies, that dignified his primitive parents in Eden, yet such is now his moral apathy, that like the serpent he feeds on dust. This has been the complaint of heathen philosophers, the melancholy theme of prophets and apostles. The evils, the sorrows, the groans of a dying world are only the effects of the fall. To release themselves and others from these spiritual woes, communities, legislators, judges and the ministers of the sanctuary, have incessantly labored. They kindle the sparks of that celestial fire, which dissipates the darkness and thaws the moral ice of the world. To exterminate moral evil should be the design of education. For the purpose of reimpresing the divine image, of rendering man worthy the favor of God, of leading him back to his primitive glory, and arresting the terrific progress of evil, the lives of prophets, of sages, of apostles have been sacrificed. For this, God preserves the world, and the wheels of providence roll. When Jehovah came down to drive our primitive parents from Eden's blissful bowers, he designed to open a way for them and their descendants to a fairer paradise ; on whose sacred enclosures no serpent shall tread, no forbidden fruit enchant. On this path way to immortal glory (when education is rightly administered) all her lamps shed their benign radiance. For this the pious parent instructs his lisping babe ? for this the summer school collects the little throng of prattlers ; for this the village master unlocks to youth the coffers of science ; for this Colleges and Universities are erected, churches built, and the heralds of the gospel proclaim salvation from the rising to the setting sun. All these measures of providence are combining their influence to replace man on the throne, whence he has fallen. As a constellation in this galaxy



of light, education pours its rays to guide mankind to the celestial city.

Man, while ascending this path of moral improvement, is little less than an angel. When the fatal fruit was torn from the tree of knowledge, the ground was cursed, the elements were distracted, the angel of death walked on the wings of the wind, the quiver of divine wrath poured its arrows into the bosom of man. He caught the contagious principle of uproar and confusion. Famine, plague and pestilence, are less to be dreaded than the passions of men. Education, when properly conducted, learns the child at an early age to govern the turbulence of passion (I mean such an education as should be administered in a christian land). It restrains his depravity, convinces and enlightens his conscience, dispels the moral darkness of the mind, and by bridling the lightning of the passions, elevates the soul to its proper rank.

I am well convinced, there may be a system of education, which does little or no good, but is sure of doing much real evil. Youth are often sent to school, and the instructions conveyed to their minds are as the gilded pills and the fragrant perfumes of the quack to the disease of his patient. The mind is no more enriched with useful knowledge than the body can be warmed by fuel without fire, than the description of a harvest fills the farmer's granaries, or the history of a voyage enriches the store of the merchant. They are taught to go round and round a science, but never to enter into its essence. Hence we often hear professed teachers telling in how short a time they can communicate to a child, a thorough knowledge of the English tongue, of geography, arithmetic, &c. The child commences from time to time, at the same places, and makes not a single advance, while the puffs of the teacher to establish his own fame, fill the mind of his pupil with emulation (falsely so called), till at length his schooling is done, his education is completed, and he goes abroad into the world another like his master. With just that degree and kind of knowledge that puffeth up, he ranges the earth.

The child *should* be taught with the first principles of his education, obedience to his parents, affability to his equals, reverence to his superiors. He should be taught that humility, which makes his reception welcome among all classes of society,—that amiableness of disposition which renders his friendship endearing ;—that goodness of heart which disposes him to act well his part in this world and qualifies him for a better. He should be told that he is a rational being ; that as such he is to live among his fellow creatures ;—that a price is put into his hand to get wisdom ; that eternity may depend on a moment.



One word as to the correction of children. The child that disobeys the command of his parent or teacher *knows* when he deserves correction ; and if his crime be set before him in its proper light, he sees its odiousness ; he feels his guilt ; he knows, if he escapes with impunity, he shall not have his deserts ; and if he is reasonably corrected, it is to him, what a healing medicine is to the invalid. He loves his parent, his guardian, his teacher, the better. On the other hand, if he is punished for mere accident, or when he does not deserve it, he is grieved, wounded, broken-hearted. He feels much the same as an obedient subject under the reign of an implacable and cruel tyrant. He sees no way of securing his own safety. He finds he is as likely to be corrected for obedience as disobedience, and soon arrives to that point where he cares not whether he meekly renders the one, or daringly persists in the other. Here then is seen the importance of a good judgment in the parent, the guardian, the teacher of youth.

Were I to give advice to an instructor of youth, I would say to him, see that you are thoroughly qualified for the important trust ; (by being qualified, I mean not simply that he should possess a knowledge of the sciences which he is to teach ; but that he should possess an amiable disposition, an *aptness* to teach, a command of his passions, a fixed moral principle, a firmness and integrity of character that should look down all opposition ;) I would say to such an one, govern your school in love ; lay before your pupils the plain rules of duty and cause them to obey ; never resort to corporeal punishment, where the milder measures would be effectual ; never fail to resort to it where other means will not restore the culprit ; strive to bring them to a love of science ; teach them their duty to themselves, their parents, the community and their God ; show them the worth of time ; that during a few years of the spring season of life, those habits are formed which in all probability will remain to hoary age ; teach them how to govern themselves, and you will then learn them how to govern others ; never suffer the *least* of your rules to be trampled upon with impunity ; for if the least may be broken without notice, another, and another may, till at length the master becomes the scholar, and must either live in such a bedlam, as that, had he the spirit and feeling of a man, he would prefer a mad house ; or take his effects and walk.

But after all, a good school does not depend *wholly* upon the teacher. He may be thoroughly qualified ; he may have the wisdom of Solomon ; he may practise the most persevering industry, and yet may not succeed to any tolerable degree. He certainly will not, unless he have the concurring zeal of the pa-

rents. God has constituted the parent the rightful governor of the child. He knows no teacher above his father, no instructress above his mother. He catches the word as it drops from the lips of either. He watches the parent's eye when he speaks, and ere three winters have passed over his head, he knows whether he can disobey with impunity or not. If he is not taught obedience at home, it will be like the drawing of teeth to pay it abroad. The parent, then, should be careful what words he drops in the child's ear respecting his teacher. I have known a good school completely disorganized by the blindness of a single parent to the faults of his darling child. For a slight correction which the child really merited, the parent was enraged. The idol of his heart had been touched, and the furious breaking forth of his passion was the consequence; when, had justice been done on all sides, the parent would have received *ten*, where the child had a single blow. Such has often been called affection for the child, but it is such an affection as vultures have for lambs. It is one of the tender mercies of the wicked, which are cruel. It is doing the child the greatest possible injury. It is rendering him one of the most unhappy beings that inhabit this world of misery. Were the child of a different spirit, had he not a heart averse to good, were he in a world of perfect bliss, or could he pass through life without ever having a wish crossed or hope disappointed, such conduct would not be so cruel to him: but as he has within him the seeds of passion; as he is in a world of changes, crosses and disappointments,—as the greatest part of his happiness must arise from the faculty which he possesses of accommodating himself to his circumstances; from his own mind; I say again, such a conduct is deadly cruelty. A person who thus deals with his child, though in his own eyes he may be wiser than Solomon, yet in the end he will find the remark true, “he that withholdeth correction from the child, where it is due, hateth his son.”

[To be continued.]

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## THE PRACTICE OF DENTISTRY.

From a Valedictory Address before the Baltimore College of Dental Surgery,  
by CHAPIN A. HARRIS, M.D., D.D.S.

THE indolent practitioner of dental surgery may well pause at the threshold of his professional career, and calculate the dull chances of his success. As well might a buzzard copy the eagle's sky-ward flight, as for a dull, unambitious practitioner, to



think of reaching the lowest bough of the tree of eminence, in the profession of dental surgery. The dentist who has one sluggish, drowsy feeling running through his nature, may as well retire from a profession which never yields a single laurel that is not achieved by toil and high enthusiasm. A determination that can surmount difficulties of imposing form and fearful front—an unwearied and tireless reaching forward to perfect achievement—a *will* that must inevitably find a *way* through cases most perplexing—a warm heart, but a cool hand and judgment—all, all must belong to a dental practitioner who would unite moral worth, intellectual eminence, and surgical skill in the elements of his professional character. Who would be a mere “jack in the profession,” and unite no more science in the operations he performs on those delicate organic gems, the teeth, than a shoewright would in driving pegs?

For such a one the field of American dentistry is overgrown with briars and thorns—and affords but a barren waste, on which he may “sow to the wind and reap the whirlwind!” A bad dentist is fit for nothing in this age! There is not a gap in creation of the right shape for him to fill, except it be the mouth of credulity, which is ever ready to swallow all kinds of absurdities.

The time has well nigh arrived when men will not be able to quit another occupation one day, and commence the practice of dental surgery the next, as too many heretofore have done. The state of the world demands talent and proficiency in all the learned professions; and, if the reign of quackery be not over, the empire of dullness and mediocrity, it is to be hoped, has, at least, come to an end. There will always be quacks, and if they were the only ones that had to suffer from their unskilful operations, it might be well to encourage them until they had consumed themselves, and thus have succeeded in ridding the profession of its interlopers and empirics; but, alas! the bungling dentist is not the victim. Years will not obliterate the track of his desolation through the once beautiful, sensitive, delicate and priceless organs of health and utility. To treat defective teeth in an unskilful and unscientific manner, is, in effect, to destroy them.

But, notwithstanding all this, quackery will always thrive, for the reason that it is always active and unwearied in its efforts to impose upon the credulous and unsuspecting. While truth and science are found in the field of sober investigation with the lark at early daybreak, it is always found that error has been up all night with the owl and bat. The pretenders to science—to marvellously sanitary operations on the human frame—have almost monopolised the newspaper press for more than a quarter of a



century, and the astonishing virtues of the most worthless medicines—of most wonderful surgical operations, have been read and believed, wherever a newspaper has travelled. Had science and truth been half as active, dental surgery would not, at this advanced age of improvement, be compelled to protest against the odium it must bear yet a little longer, arising from the widespread mischief done, all over the world, by pretenders to skill in this department of the healing art. Yet the dental surgeon labors under the malign influence of this species of popular prejudice, only in common with the general practitioner of medicine. It, therefore, should be the consolation of the scientific dental surgeon while he is remedying, as far as possible, the injuries resulting from the blunders and badly performed operations of the uneducated and uninformed of the profession, who have caused so much mischief throughout the land—that every successful operation—every remedial effort to retrieve the errors of the ignorant, will remove a mass of prejudice from the public mind—will reflect honor both upon himself and his scientific associates, as well as upon the dental branch of medicine. It will be a source of gratification to him, which will a thousand times overbalance the pains and expenses of his acquirements, to be able to say, when he comes across the track of a vandal irruption into the dental arch by some ignoramus, whose chief preparation for his business, was, perhaps, gained as an operative in an oyster cellar, “this is not my operation!” No! Such is not the operation of an accomplished dental surgeon. *He comes to save, he touches to beautify*—“non tetigit quod non ornavit;” he eradicates only where necessity sternly commands; he makes nature his teacher; while, by the aid of science, he repairs her decays, heals her defects, and prunes her redundancies. Where defect sits like an incubus on the form of beauty, Dentistry comes with pure and balmy breath to eradicate the wrong. It comes “with healing in its wings,” like an angel of benevolence, from whose mild benignant eye of power, the demons of the neuralgic rack—the agonizers of the dental nerves—flee far away.

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## VOMITING PRODUCED BY TITILLATION OF THE FAUCES.

BY N. WILLIAMS, M.D., OF PHŒNIX, N. Y.

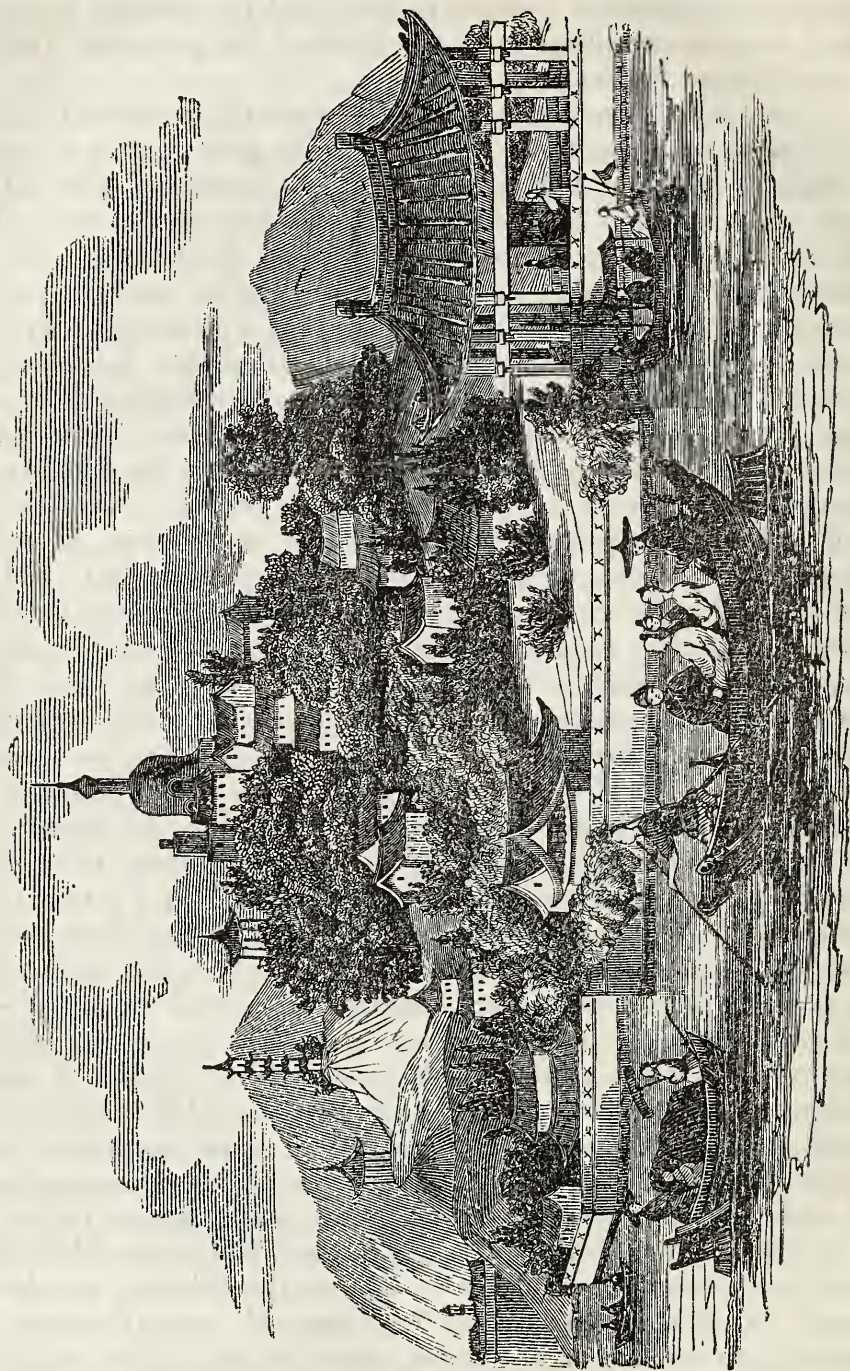
DEAR SIR,—Although there may be nothing original in the treatment of the following case, yet I consider it of some im-

portance, inasmuch as it tends to show that the practice is entitled to more consideration at the hands of the profession than it has hitherto received.

A few years since I was called to a case of pneumonia in a child about one year and a half old. The patient, prior to my visiting it, had gone through with a regular course of Thomsonian treatment, and to all appearance was beyond the reach of the most judicious prescription which could be devised. The countenance was pallid in the extreme; pulse scarcely perceptible; surface cold, and of a cadaverous appearance; eyes fixed, and turned back in their sockets; respiration laborious; whilst to all these was added the prospect of suffocation from a large accumulation of mucus which had taken place along the whole course of the respiratory organs, and which the prostrate energies of nature in vain might labor to remove. Antimony and ipecac. were prescribed as an emetic, in the most *liberal doses*; but without producing the slightest apparent effect; and, indeed, under the circumstances which existed, I very much question whether vomiting could have been produced by the most efficient remedies in doses compatible with the safety of the patient. Recourse was consequently had to the titillation of the fauces by the use of a goose quill, previously dipped in warm water, and the use of which was followed by immediate vomiting, and the discharge of a large quantity of mucus from the stomach and respiratory organs. The result was a *temporary* relief of all the symptoms, which was at length followed by a return of them, when the same means were again put in requisition, and with the same satisfactory effect. The operation was repeated at intervals (according to circumstances) for several times, without any further use of emetics; and it may be proper to add, that vomiting only occurred when produced by titillation of the fauces in the above manner. To say the least of it, the fauces could at all times be excited to a sufficient extent to produce a revulsive action of the stomach, whilst that organ was incapable of such an effect from the more direct and common means. The happy termination of the above case, and others which I have had more recently, seem to warrant the following conclusions, viz., that vomiting may be produced sympathetically, through the medium of the fauces, when the same effect cannot be produced by the most active means when directly applied to the stomach itself; and that in many cases titillation of the fauces is the most safe, successful and immediate means for producing vomiting, whilst emetics only fulfil a subservient office, and should be depended on as an auxiliary solely.

*Bost. Med. and Sur. Jour.*





VIEW OF THE IMPERIAL GARDENS AND MAUSOLEUM, PEKIN, CHINA.

PEKIN presents to a stranger something like what our young sister city, Roxbury, now does to a traveller. You sometimes think you have left the city far behind you when you are in the



midst of it. It is a city within a city ; and the central one is almost wholly occupied by the Chinese Tartars. In the middle are the imperial gardens and palaces. "Three large gates afford an exit into the external or Chinese city, which is also fenced and fortified ; and an inner enclosure within the Tartar city, surrounds an area of about two square miles, which contain the palace and gardens. None but the imperial household are permitted to enter this space, except those especially invited by the emperor. The mural defence is called the prohibited wall ; it is built of bright red bricks, covered with shining yellow tiles, and named the Yellow Wall ; it is upwards of twenty feet in height. The gardens are varied in ornamental designs by artificial mountains, and lakes in excavations purposely made, with floating islands on their tranquil bosoms ; running streams, occasionally interrupted by picturesque cataracts, and pavilions upon the margin of the waters. Fanciful edifices are grouped with clusters of beautiful trees and well-arranged masses of rock-work ; and the whole, with grottos, &c. form an extremely pleasing delusion to the eye. One great reservoir, or lake, supplies the smaller ones, and this constantly presents a scene of animation, on account of the arrival and departure of pleasure junks with gay parties, wholly connected with the imperial palace ; in fact, amusement seems to be their only object. The double walls are considered necessary as means of defence, for there is much jealousy between the Tartars and the Chinese ; and when a scarcity of food occurs it requires a considerable force to protect the imperial palace from assault. The right of succession, too, has been often disputed, and proved the source of internal commotion. On a particular mound of singular structure stands a memorial of the last of that race of emperors who had beautified these enchanting grounds ; for it was upon this spot that he stabbed his only daughter, and then terminated his own existence when a usurper assailed the palace, and his defences were too feeble to offer effective resistance."

Every body takes an interest in the Chinese, because they are a peculiar people, embodying in themselves a singular union of taste and barbarism, and preserving the most provoking concealment of their internal policy, and customs. We have been trying for centuries to get at the heart of the mystery, but never have, and probably never will, know them "like a book," as we know other nations. Grateful recollections of rustling silks, beautiful china sets, and the fragrant tea-urn, endear the Chinese to the ladies, of course, and therefore we feel that *they* too, as well as the men, ought to feel some interest in the following description of our trade with the Celestial Empire.

We annex a statement exhibiting the quantity of each description of tea imported into the United States for seven months, ending February 1st, 1846. About three-fourths of the aggregate quantity was in greens.

*Importation of Tea into the United States from July 1, 1845, to February 1, 1846.*

	Pounds.
Young Hyson, . . . . .	4,926,445
Hyson, . . . . .	447,223
Hyson Skin and Twankay, . . . . .	1,132,404
Gunpowder, . . . . .	813,050
Imperial, . . . . .	543,741
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Greens, . . . . .	7,892,863
Souchong and Congo, . . . . .	1,112,829
Powchong, . . . . .	446,784
Oolong, . . . . .	188,291
Pecco, . . . . .	21,012
Orange Pecco, . . . . .	7,690
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Blacks, . . . . .	1,776,606
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Total Green and Black Tea, . . . . .	9,669,469

We annex a table exhibiting the quantity and value of tea imported into the United States for several years. It will be observed that there have been very great fluctuations, both in the quantity and in the value.

*Tea imported into the United States from China.*

Year.	Pounds.	Value.
1823, . . . . .	8,208,895	\$2,360,350
1827, . . . . .	5,868,828	1,711,185
1831, . . . . .	5,177,557	1,416,045
1833, . . . . .	14,637,486	5,483,088
1835, . . . . .	14,403,458	4,517,775
1837, . . . . .	16,942,122	5,893,202
1839, . . . . .	9,296,679	2,413,283
1845, . . . . .	19,630,045	5,730,514

What should have caused these immense variations in value is difficult to tell. The importation in 1837, amounted to two and a half millions of pounds less than in 1845; notwithstanding which, it was valued at about one hundred and fifty thousand dollars more. These fluctuations in the value of such a staple article as tea, are unaccountable, and must be produced by a variety of causes, over which the producers have no control.

## THE HUMAN SKIN.

WE have previously noticed Dr. Wilson's Book on "A Healthy Skin," and were about preparing an article giving a minute view of this important covering of our bodies, when the following met our eye in Jerrold's Magazine, and as it is what we want, we republish it.

Very few of us indeed are at all aware of the nature of the covering of our own bodies. We see a "soft smooth pliant membrane, which invests the whole of the external surface of the body, following all its prominences;" but we know not till the researches of science, which have reached only a few, inform us that the whole of the interior of the body, all its cavities and bumps, are invested with a similar, or rather the same covering. The skin passes as at the lips or eyelids, into mucous membrane, and one becomes the other, as it is wholly excluded from or exposed to the free action of the atmosphere. By its surface in the interior and on the exterior are all the functions of nutrition and decay, of health and disease, of appetite and sensation, carried on. Its changing action, according to circumstances, in every climate and temperature, keeps the body at one nearly uniform heat. It is subject to many diseases. Life has been sustained by food imbibed at its exterior pores; the disease which kills and the medicine which cures may both enter the same openings. It conducts electricity, that mysterious, invisible and intangible agency, by which we are surrounded, and on the diffusion of which health is dependent, into or out of every part of the frame. It is at once the great enveloping and secretory organ of the whole body, and the immediate means, except as to color, by which we communicate with the external world. It can become accordingly the substitute for our least glorious, but not the least useful organs, such as the kidneys, and is the means of conveying to us nearly all that we have ever learned of the glorious universe.

Its structure is not less wonderful than its uses. It is composed of two layers; one horny and insensible, the other highly sensitive; the latter being the actual and universal organ of feeling, and the other varying in thickness as it covers an exposed or hidden part, its ever-attendant guard and protection. Each of these layers is of a different, though analogous structure, and performs different offices. Both are continually renewed, yet each preserves forever its own distinct properties. The sensitive skin is so full of nerves and bloodvessels, of which the scarf-skin is digested, that it is scarcely possible to insert a needle in any part of the whole body without causing pain and a flow of blood. Its



surface is uneven, to increase its extent and multiply its power. Its papillæ, microscopic in size, by which the enlargement of the surface is provided for, and each composed of a hair-like vessel and a minute nerve, several times bent upon themselves. In every part of it there are perspiratory tubes, with attendant glands, terminating on the surface in a pore. To give one striking example of its extraordinary structure, we may mention that Mr. Wilson has counted 3528 of those pores in a square inch on the palm of the hand; and each tube, of which the pore is an opening, being a quarter of an inch long, it follows, that, in a square inch of skin on the palm of the hand, there exists a length of tube equal to 882 inches, 73 feet. In other parts of the body the pores are not so numerous. "Taking 2800 as a fair average for each square inch surface in a man of ordinary height, the number of pores will be 7,000,000, and the length of perspiratory tube 1,750,000, or nearly 28 miles." Well may Mr. Wilson ask, what will be the effect if this drainage be obstructed? Well may every man say, that of this wonderful covering, which ignorance and brutality even yet fetter, scourge and brand, we are wofully ignorant, and science cannot be better employed than in ascertaining its properties, and in teaching us how it may best be preserved. The former has been for several years the great object of Mr. Wilson's assiduous researches; the latter is the immediate object of his present work. He has here methodized his own discoveries and the discoveries of other physiologists and anatomists, and given us a practical treatise on the means of procuring and preserving a healthy skin. When we remember that to this end we erect and preserve dwellings and manufacture clothing—a large proportion of the labors of the community, having that for his object, it being in importance second only to supplying us with food (if, in the wonderful economy of nature, any one part can be said to be only secondary)—we conclude, that we can scarcely overrate the value of such researches as those of Mr. Wilson, and the practical lessons he has successfully deduced from them.

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### Literary Notices.

*Common Sense on Chronic Diseases*; or a Rational Treatise on the Cause and Cure of most Chronic Affections of the Visceral Organs, of both the Male and Female Systems. By Dr. E. P. Banning.—Dr. B. has some interesting and novel views

about the remedy for Chronic Diseases. His *Lace*, according to his own statements in this book, has done wonders. From our knowledge of it and the mechanical principle upon which it operates, we should judge it might be serviceable in many chronic cases and in general debility. He says, "I have to regret that the subject of physical education has again been crowded out of this edition. In my opinion, let that be properly attended to in infancy, childhood, and adult age, and there would be little room or reason for books, or any thing else, with reference to bodily health."

It is a matter of regret that in a work of this kind such a subject should have been omitted. If this subject were properly attended to, there would be but a small demand for Dr. B.'s *Lace*, however beneficial it might be to the invalid. The following are the Doctor's remarks upon diet.

"*Diet.*—On the subject of diet I will simply say, that, first of all, he must make up his mind to be a *man*, and act up to what he knows, or might know, respecting proper articles of food, and their quantity, and the time of using them. Secondly, I say that his observation must make up the particular, and sometimes the general rules, as what suits one temperament or constitution, often does not suit another.

"I first recommend the leaving off of all *narcotics*, as *tea*, *coffee* and *tobacco*, and *opium* in every form of use. To do this, you may find yourself unequal at the first onset; but you *must do it*, and your repeated failures to accomplish it will prove its necessity. Secondly, I say that you should, in the main, select a vegetable diet. But I warn against *distending* the stomach with *anything*, or, in other words, warn rather against the *quantity* than the *quality*. Never eat of *anything*, however mild, until you can eat no more, or want no more; this would be to eat as long as the *swine* do. Next, I say, do not select a poor, impoverished diet; the stomach has to labor harder to get its pittance, than it would from a richer or more nutritious one. Therefore, let the diet, whether vegetable or animal, be such as is light, and will both sit and digest easy. In this manner the stomach has less to do; and is more likely to do it well, than when analysing a mess of *slops* to nourish the system.

"For a vegetable diet, I like the Graham bread, or the rye and Indian, or the Indian alone. Milk often suits well; where it does, use it. Potatoes, baked or roasted, are good; onions, tomatoes, and all this class of vegetables, are wholesome. Butter must be watched.

"But I must say, that I approve of a mixed diet with flesh, say of mutton, or rare beef, when the stomach is *very* irritable,



and when it receives and faithfully disposes of it. Mutton chop I consider to be the best dish of animal food. Baked meats are not good ; much fat meat does not digest well.

"Again, be regular and systematical in the number of meals per day, and the intervals between them. Three times per day are as often as you should eat, and take no lunch between meals. Let the breakfast be light, dinner the heaviest, and supper the lightest meal. *Never* eat within three hours of going to rest."

*Memoir of Johann Gottlieb Fichte.* By William Smith.—The book is well written, and the subject of the Memoir was a man of intellect, of decision, perseverance and integrity. He had but little regard for "the almighty dollar," for which Yankees are proverbially craving. He was somewhat transcendental in his views. The Memoir may be read with advantage. For sale by James Monroe & Co.

*The Monthly Flora, or Botanical Magazine*, comprising the history, description, and colored engravings of 24 exotic flowers, 24 wild flowers of America, and 12 trees with fruits. With an introduction on the physiology of plants, and a tabular view of the Linnæan System, illustrated by engravings. Vol. I. Published by Lewis & Brown, 272 Pearl street, New York. Price \$3,00 a year, single copies 25 cents.—We have received the 1st, 2d and 3d numbers of this beautiful and splendid work. It should be possessed by all. It is elegant. Subscriptions taken at this office.

*Duties of Young Men.* By E. H. Chapin. Revised edition.—This little book of 203 24mo. pages, has been highly recommended by most of the periodicals of the day. We have perused it with much pleasure and profit, and upon the subjects on which it treats, we think it is well planned and executed, and calculated to be useful. Young men need much instruction and many admonitions in these times.

## Our Exchanges.

### MEDICAL.

*The Buffalo Medical Journal* comes to hand regularly, filled with useful and instructive articles. We have received all the numbers, and wish the Editor success in his undertaking. He has a great field, and we trust he will cultivate it successfully.

*The Southern Journal of Medicine and Pharmacy*, edited by Drs. J. Lawrence Smith and S. D. Sinkler. We have received only No. 2. We should like the other numbers, and will



publish their Contents with notices, if the editors will send them regularly. It is a first-rate work.

*The Bulletin of Medical Science.*—No work of this size has given us more pleasure. Will the Editor send us the April No.

*The American Journal of Insanity.*—Very valuable. It is doing good.

*The New York Medical and Surgical Reporter*, edited by Clarkson T. Collins, M.D. It reports cases from the sick bed. Nothing is of more consequence than correct Pathology, and this can be learned no where but from the patient. We consider it a very useful work.

*New England Medical Eclectic*, edited by our old friend and companion in College and in medical studies, Calvin Newton, M.D. Worcester, Mass.

*Boston Thomsonian Medical and Physiological Journal.*

*Western Medical Reformer*, a monthly journal of medical and chirurgical science, Cincinnati, O., by L. Hill & Co.

*Botanico-Medical Recorder.*—We know we received a number of this work, because the editor gave us what some call a little touch of a *scolding*, accompanied with his sage advice. We are always grateful for favors received, and therefore we shall not scold back again.

*The Illinois Medical and Surgical Journal* has been received. It is published monthly at Chicago, in that State, and is edited by Dr. V. Z. Blaney.

*The Water Cure Journal*, edited by Dr. Shew, and published in New York City, comes to hand regularly, once in two weeks. It contains many interesting articles.

*The Fountain*, published at Morristown, N. J., edited by Dr. Dexter, is an advocate for the use of cold water. We have thought highly of *water* for many years. It is better than rum, brandy, gin, cider, beer, tea, coffee, tobacco or drugs, in many cases. We hope Dr. D. will sum up all its virtues, and make the world believe that water was not made in vain.

*Stockton's Dental Intelligencer*, edited in England by Mr. Robinson, Dentist to the Metropolitan Hospital, &c. Published in Philadelphia. S. W. Stockton & Co., proprietors and publishers.

Just such a thorough work has long been needed to put an end to quackery in Dentistry.

#### MISCELLANEOUS.

*The Warder*, published at Nantucket, semi-weekly.

*The Young People's Magazine.*—The March and April numbers have come to hand, and are excellent, instructive and useful.

Also, *The Literary Emporium*, published by J. K. Wellman. It is enriched with plates and specimens of plants—very fine. It should be widely circulated, and we believe it is generally well received.

*The Boston Sun* shines every day, even though the weather be cloudy.

*The Traveller* travels to us every day, and we understand is very successful as a tourist.

*The Boston Recorder* is said to be the oldest religious paper in the country. Age is venerable, and we think this paper has much of the vigor of youth, as well as the *experience* of years.

*The N. E. Puritan* is a large sheet, orthodox, conservative, and generally safe as a guide.

*The Watchman of the Valley.*

*The Iowa Watchman.* Very sound.

*The Swedenborg Library.*

*The Illustrated New England Family Magazine*, Boston, published by Bradbury, Soden & Co.

*Congregational Visiter*, edited by Rev. Messrs. Albro & Bul-lard.

*Mother's Magazine*, edited by Rev. D. Mead, New York, and D. Clarke, Boston.

*Mechanic Apprentice*, edited by J. M. Yerrington and Charles Slack. A good specimen of what apprentices can do.

*American Phrenological Journal*.—Success to Mr. Fowler's efforts. In a recent number he has an excellent article on health. Will he send us the April number?

*Guide to Holiness*.—D. S. King, Boston.

*The Western Herald*, published at Chicago and Milwaukee, edited by Rev. J. B. Walker, former editor of the *Watchman of the Valley*. It promises to be a very useful paper.

*The Odd Fellow*, Boston, L. H. M. Cochran, editor.

*The Ohio Observer*, Hudson, Ohio, edited by E. P. Barrows and H. N. Day.

*Zion's Advocate*, Portland, Me.

*American Agriculturist*, published by Saxton & Miles, New York, and edited by A. B. Allen. We have received four numbers, and perused them with much profit and pleasure.

*The Dew-Drop*.—The first number of the fourth volume has been received. It is devoted to the cause of temperance; the sheet has been enlarged with the present volume, and appears well.

*The Common School Journal.*

*Primitive Expounder*, published at Philadelphia.

*The Weekly Fountain* is a fine and spirited little paper, published in Washington, D.C., edited and owned by Ulysses Ward. *Ulysses* knows how to wield the sword and *Ward* off the darts of his opponents. We suppose there is need of just such a paper at the capitol.

We should have said a word about all our Exchanges if we had room. More hereafter.

☞ Exchanges will please direct, "Journal of Health," Boston.

# JOURNAL OF HEALTH ADVERTISING SHEET.

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Mh. 10 M.

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June.

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JOHN C. WARREN, M.D., Boston.

*From Dr. James Thatcher, Plymouth.*—I hereby certify that I have, for several years past, been in the use of Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

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A large number of certificates from distinguished medical gentlemen, equally satisfactory, might be added, were it necessary. But testimony still more to the point may be extracted from the correspondence of the subscriber, with those who have had personal experience of his work. A single sample will suffice to show that he has not stood still in his important branch of the Healing Art.

Extract of a letter from Mr. John M. Hammond, of Darien, Ga., dated 15th Dec. 1844.

‘Mr. James F. Foster—Dear Sir: In the month of June, 1839, I purchased of you a double truss, which I have ever since found to be admirably easy; one, as you told me, of your own make. I have had it repaired several times, and it being now about worn out, I write to you to forward a double truss to me, at Darien via Savannah, &c.’

Mr. Hammond was informed, by a letter dated the 25th of the same month, that he could be furnished with an improved article. To this he replied, by a letter of Jan. 5, 1845, of which the following is an extract.

‘I am so well satisfied with the kind of truss that I had of you, I wish you to send me just such a one. I have worn many kinds of trusses since my rupture, that took place some twenty years ago, and of the several kinds I find none so easy and comfortable as the one I purchased of you in June, 1839.’

Notwithstanding this, one of the improved trusses was sent him, which he thus acknowledges, under date of March 17th, 1845:

‘Your letters of the 16th and 17th ult. are both received, also the box containing the truss, which I must say I am highly pleased with. It fits me very well, and I shall endeavor to do whatever lies in my power to assist you in selling.’

Ap.tf.

JAMES F. FOSTER.

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*From Dr. John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.*

At the request of Mr. Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable Shower Bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to many individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

Boston, April 2d, 1845.

JOHN C. WARREN.

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May



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9 m.

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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

“Health consists with Temperance alone.”—POPE.

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VOL. I.

BOSTON, JULY, 1846.

No. 7.

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PHYSICAL EDUCATION.

Communicated for the Journal of Health by WALTER CHANNING, M.D.

[Continued from page 172.]

IN a former number I spoke of the effects of neglected physical education upon physical health, the health of the body. I propose now to speak of its *moral* bearing. Writers on this subject have confined themselves much to the *physical* inquiry. The importance of bodily health in the popular use of the words, has most occupied regard. True, the connection has been pointed out between the moral and the intellectual nature, in their highest exercise, and the best physical health. *Sana mens in corpore sano*, has been the text from which most teachings have come. I propose now to speak from the same, and with such particularity as it appears to me the subject demands.

Disease affects the *mind* in its uses, and the *character*, which is the product of moral and intellectual activity. Physicians divide disease into two great classes, *chronic* and *acute*. Physical education has place in the production of both. Its neglect predisposes to acute disease by diminishing the power to resist the operation of causes which act to produce it. Sometimes constitutional debility may prevent the attacks of acute disease; and remarkable exemptions are in memory, in which this has been showed. But these are oftener exceptions than rules. The existence of grave disease of long standing may more frequently prevent attacks of epidemic disease. Chronic disease, that,

namely, which is of long duration, and in which changes in symptoms do not occur,—and it is this last fact in its history which has led to the designation *chronic*, rather than the length of time it may have lasted,—chronic disease, and that often very severe form of it which we call constitutional debility, is the most frequent product of neglected physical culture. The functions of organs become gradually disturbed by such neglect. The food is imperfectly digested. The growth is impaired if weakness declares itself in early life. Muscular vigor is wanting. A certain degree of emaciation exists, and this permanently. The circulation of the blood loses its characteristics in health, and the respiratory function is imperfectly performed. Invalidism is the mode of life of the individual, and change is not looked for, or thought possible. Now in the midst of this general disturbance, some local trouble may be developed. At first it is slow. It is scarcely noticed. Slowly but surely, it makes progress, until at length it attracts attention. The man now begins in earnest to think he is ill, and looks round for relief. Disease has taken up its abode in some organ, the lungs for instance, and there it will hold its place. The transition from general exhaustion, or debility, to some fixed, local disease, is in many cases quite striking, and it is often strikingly so to the individual most directly concerned. He may have passed years in a very uncomfortable state, made so very much by its indefiniteness. He now has a fixed object of attention and interest. He may have expressed little interest about results of certain troubles. He now has his mind bent upon that which is to come.

Now how is it with the *mind*, in its uses, with *character*, as their product, in the state now briefly sketched? He who is suffering from general invalidism,—in whom grave local disease is wanting, has his mind principally occupied about himself. From being attentive to that which is annoying enough,—in which is suffering more or less severe, suffering gets exaggerated, so that the present state, which differs not greatly if at all from that which may have long preceded it, is felt to be far, far worse than it ever has been. The man withdraws from active life, alike from its charities and from its highest sympathies, and escapes from duty because he has so long felt incapable of performing any. To him, what seems imaginary to others, is intensely real. He never forgets it. Said one of this class to me one day, “I can tell when the wind is east before the window-shutters are opened, and before I have put a finger out of bed. It finds its way to the very marrow of my bones as soon as it begins to blow.” As it is with the wind, so is it with every other fact in the occurrences of daily life. The invalid, who

has become such by the entire neglect of the truest means of health, of physical culture, and especially he who along with this has violated the whole natural law in the indulgence of his senses, is thus the slave of outward circumstance. His *mind*, and his *character*, get their hue from his physical state, and he lives on most uncomfortably to himself, and not the less so to those about him.

It is quite curious to observe the effect of disease upon the temper, the character, and power to use the mind, when such disease is but imperfectly formed, and has scarcely attracted the attention of the sufferer. The temper is soured. The character changed. The mind acts imperfectly. It is less within control, so to speak, than formerly. The change in all these respects is very striking. The individual is conscious of it, and so are others. He cannot explain the state of things at all. At length some local trouble shows itself. It may be by the occurrence of pain only, and this not very severe. Remedies are resorted to. The disease disappears, and with it the whole previous moral state, and intellectual peculiarities may go along with it. Now this very disease may have been the direct result of neglected physical education, and the violation of natural laws which that neglect may have induced. Thus it is that the most important facts in the history of the individual, those which more strongly indicate his whole condition, may have their causes and explanation in other facts, physical conditions, which might have been very easily avoided, and so their products never known.

The effects of disease on the mind and character are not the same in every form of disease. The organ affected, and the kind of disease, have much power in determining what these effects shall be. Thus for the most part chronic disease of the lungs is characterized by bright and cheerful states of mind. There is hope of recovery even in the latest days of consumption. This disease occurs in those years of life when the intellectual and physical powers have acquired activity, and not unfrequently at an age in which demand is made for their best uses. Considering the fatal tendency of this disease, and the deep injury it inflicts on the lungs, one might suppose it a very painful malady. But it is not so. There are times in which local suffering is very severe. But this more frequently comes of disease of remote organs which have been brought into trouble, than from the pulmonary lesion. The muscular strength may remain after a very remarkable manner, and we find consumptive patients abroad, walking, or riding on horseback many miles, and without fatigue, the pulse becoming slower, and the whole condition for the hour much improved. The appetite and



digestion often remain good, and you wonder that such extreme emaciation should exist where these functions are so perfect. The countenance is bright. Conversation is pleasant. You see often the labor in talking,—the heavy breathing,—the thick hoarseness,—the weariness which follows. But there is cheerfulness in the midst of all of it. The face is animated. The sunken cheek is warm, and the eye which lies so deep in its bed as sometimes almost to be buried in it, sparkles with unwonted brightness, and tells how active is thought when the voice almost refuses to give to it audible expression. How strange is disease ! It may give new moral power. It may give increased vigor to the intellect. “I am better,” may be the last word of expiring nature !

I have spoken of disease in its best expression. For the most part it tells a very different, a very sad story. The character and the conduct acknowledge its power. The face gets its expression so frequently from disease that the physician insensibly becomes a physiognomist, and declares to himself by the expression of the face, and before hand, what is the probable malady. Look at chronic disease of the heart, the result it may be of rheumatism which had its cause in gross neglect of the means of physical health, and see how this heart trouble impresses itself upon the countenance, and how deeply it affects the mental condition of the sick. The countenance is deeply *anxious*. Anxiety, physical anxiety, is the word which best expresses the countenance in this disease. The brow is permanently knit, and deeply furrowed. The face is pinched, is contracted, except in some few regions as about the mouth, and sometimes eyebrows, where there is morbid fulness. The distress which accompanies the malady may not be extreme, or only so in paroxysms, but it is enough so, for much of the time, to attract attention, and this is always sufficient to influence the feelings, the state of mind in regard to much of the business and intercourse of life. It would be easy to extend the illustration and to show how powerful is disease over the mind, and character, as well as over the body. The stomach and connected organs in their diseases, whether acute or chronic, declare themselves in the countenance, and powerfully influence the character and conduct. Men famous in history, and who will live forever on its pages, have felt the power of chronic disease after a manner which nothing but examinations after death have revealed. Bonaparte did not escape this power. He died of cancer of the stomach ; a disease which was probably an hereditary one, and which was developed by the strange life he led, a life of unbroken mental and physical activity, and of daily and tremendous trial of both. This dis-

ease most probably existed when he was at Elba, and may have even led to the fatal campaign in Russia. He certainly in that tremendous effort for conquest, discovered conditions of mind which he never showed before. There was a delay in movement,—an uncertainty in operation,—an indistinctness in arrangement, which were new to his warlike life, and which have been explained only by the revelations of death. Napoleon's fatal malady had not impressed itself upon his body, nor had it diminished his strength. He was apparently as robust, as strong, and really was as fleshy as ever. But his mind was not what it had been. Its steadiness of purpose,—its inflexible promptings of steadfastness in the pursuit of great ends, and the richness in which it furnished the means,—the mind and the character and the conduct were not the same that for so many years they had been. Disease was silently at work. It was in its incipient movements in that terrible winter life in Russia. It had its triumph in the torrid heats of St. Helena. I have often thought of Bonaparte as the victim of physical morbid states, induced by morbid intellectual and moral ones. It would be matter of curious and very interesting inquiry to learn, by postmortuary investigation, what have been the precise organic conditions which have accompanied well-marked intellectual characteristics. Might not such inquiries lead to the discovery of very important dependencies of character, and conduct, on physical states, and gradually develop laws of the deepest interest respecting human responsibility in cases which are now shrouded in the deepest obscurity? The well-taught mechanic, when called upon to bring into regularity a machine which has become disturbed in all its movements, attempts no changes in it until he has learned thoroughly what is the precise condition of its various parts, or organs. He does not think for a moment of bringing it back into order by force applied externally to it. He takes it to pieces, he looks within, and there finds the cause or causes of the temporary disturbance. The medical man must look within for the causes of the outward manifestations of disease, and when he has discovered these, he must ascertain what has produced them. He cannot indeed take the machinery to pieces; but he should know so much of the structure and functions of all its organs in health as to be able to judge, with all useful accuracy, what are the changes which disease has produced. How important is this when disease has done deep injury to the mind in all its uses, and character and conduct have both come under its power?

I shall with much pleasure continue this subject in another number.



## INFLUENCE OF THE STOMACH ON PUBLIC SPEAKERS.

[Communicated for the Journal of Health.]

WE have two objects to accomplish:—one, to express sentiments having somewhat of a medical bearing, that the character of our Journal may not be compromised,—the other, to give those sentiments a moral bearing, that its other end of promoting a healthy and happy religious influence may not be lost sight of,—and our own professional tendencies, as a religious teacher, may have fair scope.

In these circumstances we have chosen as our theme, for a few remarks, the influence of the stomach on the powers of a public speaker.

Possibly, from ignorance of physiology, we may make some mistakes in what may be called the medical part of our theme; but surely we shall be justified in claiming before hand the indulgence of the profession, if this shall be the case,—on the ground, that we shall be true to the facts which have fallen under our own observation, and made a part of our own experience, however we may mistake respecting the principles of a science which we have never studied. Facts are what medical men want, even from those who may be tyros in their profession. We shall therefore deal mainly with facts, in this essay,—leaving it for the scientific to draw from them the theories, and apply to them the practice, they may seem to demand.

We affirm then, as a matter of fact not to be reasonably disputed, that the state of the stomach does have a great influence on the powers of a public speaker. So that, as we have heard it cited as a proverb among the old Greeks, expressive of the power sometimes obtained over men by a well timed hospitality,—that the best way to a man's heart was through his stomach,—a proverb we think sometimes practised on in our own age,—so we are almost ready to affirm that a clean and healthy one is the best way to the mouth of an orator,—so that honey shall flow from his lips as from those of Plato, and his mouth, as in the case of the great preacher of *Antioch*, obtain for him the name of Chrysostom.

On this point we are not fanciful. Not only does our own personal experience assure us, beyond all doubt, that we are right,—but we feel that we can confidently appeal to that of other speakers, either in the pulpit, or at the bar, or in the scientific lecture room, for the truth of our position. It was only the last summer, that in travelling with one who not long since held a prominent position in our national councils, he said, that on asking the late eccentric John Randolph, what were some of the



best rules for success in extemporaneous speaking, that erratic genius, and often keen observer of men and things, replied, "A clear conception, sir, of what you have to say, and"—holding up his forefinger in his well known expressive manner—"an empty stomach!"

We should not agree with the orator of Roanoke in requiring a stomach that is empty,—but should certainly direct that it be not full. In the case of some poor and mistaken preachers whom we have known, we have no doubt that had they ate more freely they would have thought and spoken far better than they did; and in some special cases, we should even dare to say, at the risk of losing our reputation with some as a sincere friend and promoter of the strictest temperance—and not unaware of the danger to which such a prescription would expose—"take a little wine for thy stomach's sake, and thine often infirmities." Blessed as we are with a degree of health which requires and receives no such indulgence, we are yet strongly inclined to believe that it would be a good thing in the case of others, whose infirmities we have seen. And in a case like this, we must be permitted to feel towards Paul, as Cicero did towards Plato, that we had rather err with him, than be right with other men.

We think that no public speaker, of experience and careful observation, can fail to notice that the state of the stomach has a great influence on the rapidity and vividness of his imagination. If the actings of this important and often delicate organ of our frame be clogged by fulness, or enfeebled by disease, hardly is it possible for the laboring mind to call up to its aid, in the enforcement of its thoughts, even if in such circumstances it has them, those analogies of nature, and common life, which are needed to make them interesting and powerful to the minds of others. The imagination moves slowly and languidly, as with leaden wings, even if it is able to bring to his aid a single figure or illustration; and the orator, like a heavy loaded wagon, moves on lumberingly and creakingly to the end of his course, with the greatest discomfort to himself, and probably with, at least, as great weariness to his hearers.

But let the case be otherwise,—let the blessings of healthy action leave this part of his system unincumbered and efficient,—and the faculty of which we write, proportionably to the degree of its energy in the mind of its possessor, shall fly as on eagle's wings, after the objects, the events, and the analogies of nature and providence, for the dress and ornaments of thought; and as truth, like an opening path, leads to the figures and likenesses which it needs,—the imagination seizes them with vigor, like flowers caught by the hand of extacy, holds them clearly before

the eyes of others,—and, in the words of Foster respecting one of the greatest orators of our age, “a series of thoughts” will “take fire in passing on, to end in a still more striking figure, with the effect of an explosion.”

The vivacity or elasticity of the whole system, both of mind and body, is greatly affected by the stomach. If this be out of order, the pores of the skin are either closed or weakened; the mind in its efforts, like a caged bird, beats itself ineffectually against the dull bars of its prison-house, or, wearied with exertion, falls, disheartened and distressed, like the same bird, struck down by the archer, or panting with outspread wings and trembling frame with the heat of overstrained effort.

The very clearness of thought itself is greatly affected by the state of this organ. Who can think clearly, when an unregulated stomach sends pain or confusion into the brain, the great organ of thought? As well might we expect a bitter fountain to send forth sweet waters; or a cause in physics, weakened by the absence or impurity of one of its most necessary and powerful ingredients, to produce its expected effect.

The speaker's command of himself is affected by the state of the stomach. It was a happy declaration which Shakspeare placed upon the lip of Cassius, when urging Brutus to oppose Cæsar, that when disordered by a fever, in Spain, Cæsar's

——“coward lips did from their color fly,—

\* \* \* \* \*

Ay, and that tongue of his that bade the Romans  
Mark him, and write his speeches in their books,  
Alas! it cried, ‘*Give me some drink Titinius,*’  
As a sick girl.”

His disordered frame affected alike his dignity and his firmness, and altered his manner of speech. Nor was Cæsar's the only tongue that has faltered from similar causes. Many an orator's voice since has lost its accustomed power, and his whole energy and self-confidence in the declaration of truth itself been deprived of much of their influence, by the weakness of that part of the system of which we treat. The eye is dull, and its movements languid; his decision of character for the time may leave him; and he, who in health, might have had conceptions clear as the crystal,—whose words might have conveyed his thoughts to others, beautifully, as the amber at once preserves and exposes the insect it encloses,—whose whole frame might have expanded in all the energy of action,—seems now almost afraid to speak, and ready to shrink from the gaze of those whom he would otherwise have electrified by his eloquence.

So great is the influence of that cause we write of, on the powers of a public speaker,



We had intended to have said something on the rules to be observed, that the organ of which we speak may be kept in the state so necessary to efficient speaking. But we leave this to abler hands ; only indicating among the rules which our experience has taught us to observe, that the public speaker must eat enough, but not too much ; that he must keep the tongue clean ; that he should not weaken the stomach by hard study just before speaking ; and that he should exercise sufficiently, but not too much, if unaccustomed to vigorous muscular exertion.

A PASTOR.

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### IMPORTANCE OF PHYSIOLOGY AS A STUDY.

The following communication is from a practising Physician in a neighboring city.—ED.

THERE is no question but that disease in a multitude of instances might be prevented—that a vast amount of health might be saved, and the lives of very many individuals be much prolonged, by a more general diffusion, among all classes, of a knowledge of physiology and hygiene. But before mankind will ever pay that attention to the laws of the animal economy which their nature and importance actually demand, they must see and realize the entire dependence of all mental manifestations upon physical organization. The omission of this fact, whether it has been through ignorance or neglect, is one of the principal reasons why these laws have hitherto been so little appreciated or applied, both by the learned and the unlearned. Now, a system of mental science, based on the functions of the brain, is calculated more than any thing else to impress upon individuals, and the public generally, the importance of attending to those subjects which will vastly augment human happiness, by the prevention of disease and the promotion of health. And just in proportion as the principles of such a science become understood, in the same proportion will individuals be induced to study the nature of their own constitutions, and yield obedience to the laws which govern them. For it will be found, by taking this view of the subject, that all possess within their own power the means of self-preservation and improvement, to a far greater extent than has ever yet been considered in past ages, or is even now conceived of by the great mass of the public. When we consider that *all the manifestations of the mind depend on the brain*, it becomes an inquiry of the highest moment to ascertain what are



the causes or instruments operating to effect its developement, and what may be the degree of influence which we can personally exert over these agencies. It will then be made to appear how powerfully the character of every human being is affected by physical organization—that the degree of his adaptation to the enjoyment of the social and domestic relations, his desire and capacity of elevation as a moral and religious being, and also the amount of his intellectual ability, depend in a great degree on the brain: then, and not till then, will the attention of the public be suitably waked up to the importance of this subject. And of all others it is the peculiar province, and may we not add the imperative duty, of the physician to be foremost in imparting this knowledge, and to take the lead in effecting a result so desirable and philanthropic.

[The preceding paragraph is quoted from an Essay which was published some years since in Philadelphia, on the connection of “Mental Philosophy with Medicine.” But the writer conceives that the importance of the general idea suggested will bear repetition and comment in a “Journal of Health.”]

The subject of Physiology is beginning to attract considerable attention as a popular branch of education. And why should it not? Is not a knowledge of those laws which explain the structure and functions of our own organization, as well as the means of preserving health and prolonging life, of more importance than the most familiar acquaintance with the principles of Astronomy and Natural Philosophy? Would it not be far more beneficial for students in our Academies and Colleges to spend some little time in studying the laws of their own existence, rather than devote so much attention to the exact sciences or dead languages, which have but little practical utility? If the advantages arising from this source were to any extent understood in the community, motives of self-interest, if no other considerations, would speedily place Physiology foremost as a branch of study in all our schools and institutions of learning.—All admit, in general terms, the importance of good health—that it is an indispensable requisite to happiness and success in life, but how few appreciate its real value until they are deprived of it? What multitudes have this conviction forced upon them by bitter experience? Formerly it was supposed that man had but little control over the causes of pain, disease and death; some considered these afflictions as the mere results of chance or accident, while others viewed them as the visitations of a “mysterious Providence,” and all apparently thought little, and practically cared less, about informing themselves on the subject. Now, it is found that disease and premature death are the penalties of violated laws—

laws which it is the duty as well as the interest of *all* to study and obey.

But in order to effect this object, it is not sufficient for writers and teachers on the subject to discourse in general terms, on Physical Education, or lay down formal rules on dietetics; neither will the object be secured by urging the study and application of physical laws with reference to the *body* merely. They must go farther. They must show that the proverb of the Latin Poet, "*mens sana in corpore sano*," is not only true in a general sense, but holds good in relation to the exercise and development of every individual faculty of the mind. In fact, they must show, that all mental manifestations of every variety in character, and degree in development, whether animal, social, moral, or intellectual, have a most intimate connection with, and dependence upon, the brain.

This principle being admitted as true, leads to two important inquiries. First—That of possessing naturally a *well-developed* and *properly organized* brain, which involves the laws of hereditary descent, a field comparatively new and unexplored, but most fruitful in facts, and vastly important in application. And, secondly—The reciprocal influence of every portion of the human body, whether in a diseased or healthy state, on the functions of the brain. This, too, opens an extended field of inquiry in respect to all those agencies, both internal and external, which affect the strength of the constitution as well as the general health, including occupation, exercise, cleanliness, &c., together with the whole routine of dietetics, and all those influences which in any way tend to derange the organs of digestion, respiration, circulation, &c.

Taking this view of the subject, it gives an importance to the study and application of Physiology as a science, of which comparatively few have as yet any adequate conceptions. It takes hold of man's highest interests. It constitutes a part of the will and government of God, which cannot be set aside or violated with impunity. For the will of God as revealed to man may be found engraved upon his *works*, as well as in his *written word*; and we have yet to learn that the laws of the former are less binding or obligatory than the commands and precepts of the latter. And before even Christianity can become practically what its divine author intended, or rather before its fruits will ever be exhibited in the conduct of men in all that beauty, consistency and perfection, which characterized its great exemplar while on earth, *the laws which govern the body*, as well as the mind, must first be correctly understood and obeyed.



## PHYSIOLOGICAL PHENOMENON.

Communicated for the Journal of Health by Dr. G. O. STEARNS, of Boston.

PERHAPS the following description of a Physiological Phenomenon may interest your readers. Some years ago I heard Professor Bronson remark that he knew an individual who had the power of producing a musical sound, of a much lower pitch than is usually accessible to the human voice. He remarked that "he supposed the man produced it by some other organ than the *glottis*—perhaps the upper part of the wind pipe." This fact recurring to my mind some time ago, I made a few experiments, and soon found, to my great surprise, that I had a *register* of voice *below* the ordinary bass voice ; not one note merely, but a full octave, going as low as the lowest F, in the piano forte. Not knowing but that it might be a mere accident, and not a thing common to all, I informed a friend of it, and after a little instruction he was able to produce similar tones, and I conclude that any one may do the same.

This voice is a sort of *falsestto* below, and is produced by slackening the vocal chord in such a manner as to allow it to vibrate freely and easily, and the use of it does not at all fatigue the muscles of the throat, as it does to try to force the ordinary voice below its natural compass, and in this respect it is precisely similar to the *falsestto above*.

Perhaps your readers may remember a band of vocalists called the Hungarian Singers, who came to this country some years ago, and produced quite a sensation in our musical circles by their unique performances in imitation of musical instruments. One of them imitated the trombone in a most remarkable manner, being able to produce, sustain, and swell, a strong and *reedy* trombone tone on double B flat. It may have been by the cultivation of this *falsestto* bass that this tone was produced.

As no writer with whom I am acquainted has mentioned the existence of this register of voice, I have been led to communicate this account of it as something new.

## CHANGE.

Communicated for the Journal of Health by Dr. JACOB HOLT.

CHANGE sweeps over all things. It has a power which no arm can stay—a might which can never be resisted. It crumbles the granite wall, and the stone-built castle ; and reduces



man to his native dust. Its marks are upon us, and all about us; and every created thing furnishes an infallible proof of this truth!

Spring appears in all its loveliness; but its vernal bloom is soon changed to the mature drapery of summer, and cut off as it is borne on to the frosts of autumn, to give place to the drifting snows of winter. The sun rises in the eastern horizon, and gives us light, and heat, and a day for action,—then night draws its sable curtain, and all is hushed to rest.

We may speak of nature's immutable bulwarks,—but her strongest mountains are constantly wearing away to fill some valley; and her rocky shores are swept by the incessant torrent.

The mighty pyramids, and temples, and obelisks of the eastern world, the most stupendous monuments of human labor and art, which have been reared at the sacrifice of so many lives, and which present such unequalled specimens of workmanship, may seem to stand as if on a rock of eternal ages. But they are not immutable;—artists have failed to give them this impress, and they will all crumble and fall!

Babylon was once, in its pride and glory, a rich and prosperous city: Thebes was guarded by her hundred gates, as if to bid defiance to hostile invasion: Rome flourished before the barbarism of the dark ages, and Pompeii before it was buried by the lava of Vesuvius. Tyre, and Nineveh, and Moscow, were not less in their renown, or greater in their ruin. All have risen—all have fallen. Yes, change sweeps over all things. We may live to tread upon the dust of cherished friends, and former loved associates; but it will some time meet us, and we yield to its irresistible power. A new epitaph will need to be written upon the defaced marble, and memorial *itself* will need memorial! The gently rising mound, where the bereft mother has so often knelt and shed earth's bitterest tears, will soon be forgotten, and devoted, perhaps, to the ruthless purposes of man. Well might Xerxes weep, as he looked from an eminence down upon his host, to think that within one short century, all must die! And though all have passed away, they are but a small portion of the ravages of change. If we would conceive of such an innumerable caravan, we must look back upon the antediluvian world, and upon the many revolutions which have since seemed to aim at the annihilation of man; and when lost in wonder, we can only say, that, as the lily grows paler on its stem, even so do we fade and die. The earth that has nourished us, will claim our growth, to be resolved to it again; and the great tomb of man be decorated with all nations, and kindred, and people! But when we thus attempt to unlock the future

with the crooked key of the past, and gaze with ideal vision upon what *will* be, we are soon wearied by the flight of fancy, and return to private musings.

All is a shifting scenery. The grand drama which commenced in Eden, has ever been characterized by strange and enthusiastic actors. At times, men have lived in peace, and like a band of brothers obeyed the golden rule; at others, with tiger-spirits they have engaged in mutual butchery, till their quiet heritage was changed to a den of murderers!

Sometimes the penury of a Lazarus is exchanged for the gold of a Cræsus; and sometimes nations, almost intoxicated with power and glory, are hurled from their dizzy heights in an instant, and dashed in pieces! At times, all around makes us joyful, and we live as if in the very focus of the pure sunlight of hope; at others, almost every object is a monitor of evil, and the future a dreary cavern of despair! At one time, civil liberty has gladdened the shores of a whole country, and made a cheerful, prosperous people; at another, the heavy, galling chains of slavery have been riveted, demon-like, both upon the bodies and souls of men, till literal hells have spent the poisoning fires of tyranny, and millions of mutilated captives sunk beneath a dismal pall! It may take a seraph's tongue to describe all the hallowed influences of reciprocal benevolence,—but were the foulest words of the foulest vocabulary in Satan's kingdom, steeped to their deepest dregs, and put in a serpent's mouth, they would be too pure, too holy to portray this degrading traffic in human blood!

Where the wolf's wild howl once echoed in the pathless woods and over the uncultivated plain, now is heard the village clamor, and the sound of the church-going bell. Where the Indian sent his true dart at the panting deer, are now, perhaps, the crowded streets of a busy city, or the floating banners of some proud metropolis. Where the wild-berry grew, and the wild fox sought his burrow, now the waving, golden harvest is seen, and the strong foundation stone is laid. At one time the fair blue arch of heaven is like a vast curtain of protection and innocence; at another, the warring elements have chosen it as *their* field of dreadful struggle, causing the whole frame-work of creation to be racked and disjoined, and the rending thunderbolts of fury writhe in awful madness, as if sent by armies of infuriated gods! But soon the bow of promise is seen in its loveliness and beauty, and all is quiet.—Once, the many hills and valleys where now myriads of happy beings manifest delight,—the seas and rivers, which bear earth's richest burdens and most precious stores,—the dark extended forests, fanned by gentle zephyrs and made



glad by the sweet notes of nature's untutored minstrels,—all, all were but a broad ocean of chaos, covered by the thick darkness of apparently an endless night! Each, as it was called, came forth from that lone abyss, but not to be immutable. From that epoch when the morning stars sang for joy, to the far distant and unknown period when this great drama shall be closed, will be pictured, as if on one mighty canvass, the curious work of change! Even planets, and suns, and systems are subject to this common law, and the Great Architect governs all, as members of the same great family.

The mind, at first, like a feeble taper, wavers in the rough winds of life; at times half overcome by unaccustomed powers—then, by some favoring incident, gains strength and brightness, till its own little capital supports and cheers, and that which weakened only gives new life, and adds new fuel to the flame:—now it thinks, and plans, and executes, till it has brought earth's farthest points within a second's journey, and almost chained old ocean down! There seems to be an endless path in which it wanders—ever, ever changing; ever, ever on. The little rivulet rises from the gurgling fountain, and is satisfied when it has reached the ocean's bed. Not so with the mind. When it has passed the meandering course of *this* life, and played its subtle games, it awakes in its own boundless eternity, in new vigor, as if greeted by the beams of returning day; where it will reach to greater lengths, and spread to broader breadths, and sink to deeper depths, and tower to loftier heights, in that literal immensity of unfathomable wonders! Upon the great mental platform which was commenced when man became a living soul, now will be built a superstructure. Around its eternal walls, congregated worlds will gather, each to pay a tributary impress, by rearing its bright columns and rich portals, through the opening, endless vista above! Such is change!

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## JOURNAL OF HEALTH, &c.

ONE half of the year, since the commencement of this Journal, has now expired. Its design has been to promote two objects, but which, so far as the young are concerned, are both one. They are health and education. They are one, as health is necessary to the value of education, and as the former is often lost in acquiring the latter, and as the latter cannot be gained when the former fails in early life. As the foundation for ill



health is often laid at school, it has seemed important that these should be treated of in conjunction.

We have been surveying this field for a long time, and have had ample reasons, of a personal nature, as well as others, for so doing. The failure of our own health some years since, and the loss to society and the world of many of the most gifted young men of our city and land through ignorance, or unpardonable neglect of the physical system, or the natural laws which God has appointed for our well-being, have impressed this subject upon our mind too deeply to be easily effaced. When we call to mind many who were companions of our academical and professional studies, and many others with whom it was our happiness to be acquainted, but who have gone down to an untimely grave; and when we see so many clergymen and others, among whom are some of the finest intellects ever inhabiting human bodies, now laid aside for the want of physical strength to attend to the duties of life; and finally, when we see the havoc which is made of health in the fairer portion of our race, and when we find such men as Warren and Channing, professors in our Medical College, assuring us that a large proportion of the young females of our age are seriously injured by a false system of education and pernicious fashion, and when we rarely see one who may be destined to be a future mother enjoying any thing like perfect health, we feel that something which shall speak out on this subject, in language that will be heard, is necessary. It was with these feelings we put our hand to the work, and with the same feelings we are determined to continue it. Not that we have the vanity to believe that we can do more than others in this field, but because no other one seemed ready or willing to enter it, and because we had assurances of the aid and co-operation of those whom we knew to be qualified for the work. They have kindly and willingly aided us thus far, and will continue to do so; and we invite our readers carefully to peruse the articles which they have given us. Their names are generally attached to them, and they are men of science and experience, men whose opinions will be worth looking at in future years.

We have spoken of the dead, the talented and studious dead, of our city and land. We could name some of them whom we remember well; among whom were a Simmons, a Bancroft, a Homer, a Ware, a Stearns, a Jackson, an Isham, a Burgess, a Leonard, and others too numerous to be recounted. And of females, every physician in this city, whose practice has been any thing like extensive, can furnish a sorrowful catalogue.

We do not pretend to say that all these would have lived to old age, under a different regimen. There are casualties among

men which sometimes destroy life, and defeat the fulfilment of the best concerted plans, and cut off our most sanguine expectations. But we do mean to say, that in ordinary cases men's health and life depend much upon themselves. In this respect they are the artificers of their own fortune ; and many of those who by their imprudence are their own destroyers, do it, as Paul once persecuted, "ignorantly, in unbelief" of the laws of nature.

We have designed this Journal for all, for general reading ; especially do we consider it adapted to all parents, teachers, and pupils.

We have put the price so low (only \$1,00 a year) that all who please can avail themselves of the work. And we hereby offer a copy of it for one year to all editors of newspapers and periodicals of every kind, who will give this article one insertion and send us a copy. We also authorize and request all postmasters, ministers, physicians, and teachers, to act as agents for the work, and will allow them to retain one quarter of all the money which they may receive for the work ; or, if they obtain four subscribers who pay in advance, we will send them a fifth copy without charge, if they prefer that to a percentage for their service. The work goes free of postage thirty miles ; and with newspaper postage only, any distance.

## DUTY OF YOUNG MEN IN REFERENCE TO HEALTH.

From E. H. CHAPIN'S Lectures to Young Men.

I. THE first self-duty of young men that I mention, is *A careful preservation of health*. In the buoyancy of youth, we are apt to forget the conditions of our physical nature. We feel no decrepitude, or decay. We do not experience tremors like those of old age. Sicknes has laid its wasting hand but slightly upon us. The warm blood courses swiftly through our veins. The tinge of health is upon the cheek,—the light of life in the eye. We tread the earth with the consciousness of strong limbs and unfailing nerves. We breathe the air of heaven freely, and partake of its sunshine with gladness. And it is a blessed thing that we enjoy existence thus gloriously,—that our brows are fanned by

"—————the wing  
Of life's best angel."

But are we not often prodigal and careless of our treasure ?



Do we not recklessly expose ourselves to the storm, the heat, the damp, the cold ?

In the pride and daring of manhood, we must not forget that the thousand springs which move the most robust frame are of a delicate texture. There are fibres in our curious organization, that are very fine and frail, and who can say how easily these might be snapped asunder ? And must we wait to be taught this,—must we, ere we can prize health, lie in pain upon the bed of disease, until our temples throb under the hot fever, or brow and cheek and trembling lip bear the pale mark of *consumption* ? There is a certain puny sensitiveness, which shrinks with extreme caution from all exposure and over-action,—which nurses itself, like a hot-house plant, in shelter and sunshine ; but, of course, this is not the disposition which I would have you cultivate ; for it is unworthy of healthful and vigorous manhood. But I would have you avoid all rash action and unnecessary exposure ; I would have you prudently husband your strength, preserve your vigor, and keep within those limits which are clearly defined and jealously guarded by unerring physical laws.

On the other hand, I wish you to avoid a life too sedentary and sluggish. *Exercise* is an essential condition of health ; the lack of it, the fruitful source of disease. The employments of many of our young men, especially in our cities and large towns, confine them closely within walls ; and when the business of the day is over, they may feel but little disposition to exert their dormant energies. There are others who pore, hour after hour, by day-light, and lamp-light, and star-light, over their books and manuscripts, imbibing scarcely a draught of the pure air of heaven, nor refreshing their exhausted frames by a walk among the living and varied things of nature. Now all such inaction is deeply injurious. It wastes the very currents of life ; and, I fear, brings on prematurely the weakness of old age itself. A portion, then, of those seasons that each one is master of, should be employed by the young man whose pursuits are of a sedentary nature, in judicious exercise.

I am aware that there are other modes of engendering disease and decay, and likewise other methods of avoiding these results, than those which I have specified ; but all I shall do here is, to earnestly recommend the general principle upon which I have been remarking,—the duty of carefully preserving health.

This may be thought, by some, a singular topic to introduce in a course of lectures from the pulpit, and upon the Sabbath ; but I regard the preservation of health as an important and binding duty. God has made us denizens of this earth. He has clothed our better and immortal nature in a material vesture, and



linked us, by physical bonds, to the animal creation. And wonderful is the mechanism by which he has adapted us to this sphere,—intimately is the soul connected with it! Wonderful are the existences which he has created upon the relations of action and reaction, of cause and effect! Has he filled this vast nature,—this universe of ocean, earth, and air,—with music, making it, as it were, one great organ, with its stops and valves of varied melody, and all its living and harmonious voices? So has he tuned the *ear* to hear it all, moulding it in perfect shape, and giving it chords to vibrate with delight. Untune these chords, or clog these delicate avenues of sound, and are you not going counter to a manifest design of God?—are you not breaking an express *law*, and therefore sinning?

See, also, how true it is that God has made the world not only useful, but beautiful. He has not only made the sky, but he has given it the softest color of the prism. He has not only hung the stars there, but he has made them to sparkle gloriously all athwart that high blue dome. He not only condenses the vapors into clouds, but they brighten in gorgeous hues around the sun, or darken in grandeur beneath the storm. He has not only given the springs to “run among the hills,” but he sprinkles their water-drops on high and abroad, until they throw an arc across the dark abyss, and glitter in the indescribable beauty of the rainbow. And the earth is clothed with greenness and flowers,—and the mountains lift their battlements,—and ocean spreads out its majesty. Look abroad and see how *beauty* blends with usefulness in the multitude of created things. And what is there in man adapted to all this? That tender and expressive organ, the *eye*. Paralyze its delicate nerves, quench its light, seal up its lids, and all this enchantment, this field of glorious vision, disappears. Is it not a duty, then, to nourish and preserve this portion of the human frame?

Look at the *hand*. A little organ, but how curiously wrought! How manifold and necessary are its functions! What an agent has it been for the wants and designs of man! The *hand*; what would the mind be without it? How has it moulded and made palpable the conceptions of that mind, removed its obstacles, and gone before it to pioneer its triumphant progress! The *hand*! It wrought the statue of Memnon, and hung the brazen gates of Thebes; it fixed the mariner’s trembling needle upon its axis, and first heaved back the bar of the tremendous printing-press. It opened the tubes of Galileo, until world after world swept largely before his vision; and it reefed the high top-sail that rustled over Columbus in the morning breezes of Bahama. And it has held the sword with which freedom has fought her battles; it has

poised the axe of the dauntless woodman, as he opened the paths of civilization ; it turned the mystic leaves upon which Milton and Shakspeare inscribed their burning thoughts ; and it secured firmly the pen that signed the Declaration of Independence. Would you weaken the *hand*, then ?—would you make it nerveless, or useless ? If so, would you not break a great physical law of the Creator's own ordaining ?

You perceive the importance of preserving the health of the body in *all* its organs and functions. For if these important portions are to be cherished, so are the minor powers. They are necessary to carry out the designs of our existence ; they are necessary to the *doing* of good ; they are necessary to effect the ideas of the mind : as is their condition, so, often, is the condition of this higher and nobler principle.

I repeat, then, young men, that a careful preservation of health is a duty binding upon you. Use aright all the gifts which God has bestowed upon you. Use them, and do not abuse them. So live that you may not in any way weaken your ability to do good to yourselves or to others. Yours is peculiarly a vigorous and healthful organization ; to you peculiarly, then, the exhortation to preserve health is applicable. I use in regard to this matter the language of the text : “ See that ye walk circumspectly.”

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## EXCESSIVE APPLICATION A CAUSE OF INSANITY.

Dr. J. S. Butler, superintendent of the Hartford Retreat for the Insane, in alluding, in his last annual Report, to the causes of insanity, says,—“ Our devotion to business of every kind, is too long continued and too absorbing. We rise early and sit up late, and eat the bread of carefulness, and eat it hastily, that we may carry out those plans of advancement which are so engrossing. The deep traces of care and anxious thought are written on the brow, and their corroding influences consume not only the elasticity of our frame, but in too many instances, it is to be feared, the better feelings of the heart. These influences pervade society in this country more than any other on the globe. They draw within their vortex many who would gladly escape them, and increasing with the flood-tide of national prosperity, threaten to engulf the better feelings and sympathies of the nation in the maelstrom of ambition and gain.

“ There are considerations of the highest importance, which should arrest the attention of those who seek the real welfare of their fellow men, the prevention of suffering, and the increased



diffusion of human happiness. While so much is doing for the care and restoration of those afflicted with mental derangement, it is singular that such indifference should prevail in regard to its prevention. That public sentiment which would not tolerate the overworking of the physical powers of the child, or the adult, in the workshop or manufactory, allows the delicate organization of the brain to be prematurely developed and overtasked by excessive and unnatural application to the various pursuits and employments of the day. There are, however, some cheering indications of a better state of things. It is to be hoped that a general knowledge of the more simple principles of physiological science will do much to correct the wide-spread errors both in theory and practice which now prevail. The penalties attached to all violations of the natural laws are as inevitable as those consequent to transgressions against the moral laws of our being. There is no axiom in physiology more true or more frequently disregarded, than that "health of body and mind is more frequently undermined by the gradual operation of constant though unperceived causes, than by any great and marked exposure of an accidental kind."

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## OLD GRANITE HILLS.

Communicated for the Journal of Health and Monthly Miscellany.

HAIL, old New Hampshire's hills!  
My thoughts turn back to thee;  
To roam among thy verdant rills,  
With hurried steps they flee.

I love to ramble in thy glens,  
Where tinted flowerets grow;  
Where nature's perfect beauty reigns,  
And sparkling fountains flow.

I love to climb thy rugged hills,  
And breathe the mountain air;  
To sit beneath thy cooling shades,  
Spread out by nature's care.

Yet these are not one half the charms  
Which fill the human soul;  
As we look on thy stately forms,  
And view thy wondrous whole.

Fortune may change with man,  
And pleasures fade away;  
But there in lofty pride ye stand,  
In one unvarying day.



In angry tide the gathering storms  
Still burst upon your peaks ;  
And on your high and lofty forms  
The bellowing thunder breaks.

But all the elemental war  
Which bursts upon the earth,  
Can ne'er affect these sturdy hills,  
Nor give a change a birth.

N. B. P.

*Walpole, N. H., April 5, 1846.*

### Popular Miscellany.

**DAGUERRETYPE.**—It is a modern invention of art to catch the intangible image of the human countenance, and preserve it in the form of a perfect likeness. The subject pauses a moment as he passes, and when he looks again, he beholds the beautiful miniature.

Thus we learn our moral miniatures as we pass along among our fellow men. Every human eye is a lens of the camera obscura, and every human heart is a tablet to catch the fleeting shadow. While we dream not of it, our moral visage is reproduced in a thousand hearts.

When we would leave an impression of our entire face, time is allowed for the preparation, that the features may assume their most pleasing form ; but in this soul-daguerreotype, no such opportunity is given. Our spirit in all its attitudes, lovely and unlovely, must be represented. No vail can be thrown over us to prevent the impression. "The darkness and the light are both alike."

"What image doth my spirit bear?"

Is it such that you would wish to have it indefinitely multiplied? When hearts are uncovered, can you bear the revelation? Will angel faces smile upon you, or will you fly from your own shadow as from a demon? Let us see to it that our moral features reflect only truth and goodness, lest in the spirit-world we find ourselves haunted with forms of our own creation.—*Ob. Ev.*

**A SERMON ON TREES.**—"As the days of a tree are the days of my people."—*Isai.* 65, 22. The days of trees are many.

"The Ewe trees of Surry, England, stood in the days of Julius Cæsar. There is an apple tree in Hartford, Conn., 200 years old. A fig tree in Palestine 780 years old. An olive tree in Asia Minor 850 years old. A live oak in Louisiana 1000 years old. A pine tree in Asia Minor 1890 years old. A cedar on Mount Lebanon 2120 years old. A chestnut on Mount Etna

(Sicily) 2600 years old. A sycamore in the Bosphorus 4000 years old."

Who knows how many have been the days of the Old Elm on Boston Common? It is said to have been an *old* tree when first discovered by our fathers, more than 200 years since.

*Inference*—The days of good people are many.

**CIVILIZATION.**—It is not our present intention to make a long article on this subject. We have sometimes doubted whether, on the whole, civilization were a blessing or a curse to a nation. If the savage life is not that which *we* would choose, when we take into account the effeminacy, luxury, vice, immorality, and the ten thousand foolish and besotting *Fashions* of which all civilized people are the dupes, may we not well query whether the savage, all things considered, is not the more happy of the two classes? We throw out the inquiry, and hope some one will answer it.

As we are ready to give both sides a hearing, we insert the following from an exchange paper:

*"Life Prolonged by Civilization.*—If we collect England, Germany and France in one group, we find that the average term of mortality, which in that great and populous region, was formerly one in thirty annually, is not at present more than one in thirty-eight. The difference reduces the number of deaths throughout the countries from 1,900,000 to less than 1,000,000; and 900,000 lives, or one in eighty-three annually, owe their preservation to the social ameliorations effected in the three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success."

**A GOOD JOKE—SIGNATURES TO PETITIONS.**—A waggish friend in our "grocery," remarking upon the ease with which names are obtained to petitions, made a bet of the "oysters" that in an hour he could get fifty names to a petition asking the legislature to hang all the clergymen in that city, every signer of which should be a church member. He got up the petition, and inserted in large letters "CAPITAL PUNISHMENT." The big letters took; down went the names, taking it for granted that they were asking for the repeal of the law authorizing capital punishment. The bet was won by the wag. We tasted the oysters.—*Cleveland Herald.*

"THEY SAY."—"They say——," said Kerchberg.

"It is not true!" exclaimed Faustina.

"What is not true, Countess?" asked he in amazement.

"Whatever begins with they say, is on the face of it not true.

**CHERRY AND PEACH LEAVES POISONOUS.**—A farmer lately turned his sheep into a lot occupied by some cherry trees, which



had sent up shoots from the roots. The sheep partook of the leaves of these shoots, and were soon seen staggering about the lot, and tumbling upon their heads. Many of them died, when their stomachs were found to contain large quantities of these leaves, which abound with prussic acid, fatal alike to man and animals. It should be known, too, that the stones and twigs, as well as the leaves of the peach, contain prussic acid, and are poisonous.

**GOOD EYE SIGHT.**—An elderly gentleman in our office had just taken up a penny paper and was reading it very attentively, when upon our asking him if he could see that type (which, by the way, was none of the best,) he replied, “Oh, yes, very well. When I was young, my eyes were very weak, and I doctored them a great deal; but a gentleman, whom I met in one of my foreign travels, told me to use cold water. I have done so for many years, and my eyes have constantly improved under the treatment.”

**“THE WATER CURE.”**—Great excitement prevails in some portions of the country in regard to this new cure-all. Many of the most obstinate diseases are at once subdued, and the weak made strong by the proper application of water. Of one thing we are certain, that it will cure the most inveterate and disgusting of all diseases, *Intemperance*.

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### Literary Notices.

**Dr. Cutler on Anatomy and Physiology.**—A copy of this book has been received. We have had the pleasure of hearing Dr. Cutler lecture, and consider him a scientific man. The book before us is well written and on a very important subject, which it treats in a thoroughly scientific manner. It is such a book as we love to recommend, and we wish it were studied in every school and carefully read in every family. Boston, published by B. B. Mussey. We make the following quotation from its preface:

“Agesilaus, king of Sparta, when asked what things boys should learn, replied, ‘those which they will *practise* when they become men.’ As health requires the observance of the laws inherent to the different organs of the human system, so not only boys, but girls, should acquire a knowledge of the laws of their organization. If sound morality depend upon the inculcation of correct principles in youth, equally so does a sound physical system depend on a correct physical education during the same period of life. If the teacher and parents who are deficient in moral feelings and sentiments, are unfit to communicate to children and



youth, those high moral principles demanded by the nature of man, so are they equally incompetent directors of the physical training of the youthful system, if ignorant of the organic laws and the physiological conditions upon which health and disease depend.

“Hence, the study of the structure of the human system, and the laws of the different organs, are subjects of interest to all,—the young and the old, the learned and the unlearned, the rich and the poor. Every scholar, and particularly every young miss, after acquiring a knowledge of the primary branches,—as spelling, reading, writing, and arithmetic,—should learn the structure of the human system, and the conditions upon which health and disease depend, as this knowledge will be required in *practice* in after life.

“‘It is somewhat unaccountable,’ says Dr. Dick, ‘and not a little inconsistent, that while we direct the young to look abroad over the surface of the earth, and survey its mountains, rivers, seas, and continents, and guide their views to the regions of the firmament, where they may contemplate the moons of Jupiter, the rings of Saturn, and thousands of luminaries placed at immeasurable distances, \* \* that we should never teach them *to look into themselves*; to consider their own corporeal structures, the numerous parts of which they are composed, the admirable functions they perform, the wisdom and goodness displayed in their mechanism, and the lessons of practical instruction which may be derived from such contemplations.

“Again he says, ‘one great practical end which should always be kept in view in the study of physiology, is the invigoration and improvement of the corporeal powers and functions, the preservation of health, and the prevention of disease.

“The design of the following pages, is to diffuse in the community, especially among the youth, a knowledge of Human Anatomy, Physiology, and the Laws of Health.”

*The Art of Conversing.* Written for the Instruction of Youth in the Polite Manners and Language of the Drawing Room. By a Society of Gentlemen.—It is a very polite and genteel little book, well calculated to benefit the young. Published by James French, 78 Washington Street.

*The Nantucket Warder* is an excellent paper to come from an “Island of the Sea.” Every man, and woman too, ought to visit Nantucket, once at least, and their education should never be considered completed till this work has been performed. It is a delightful and healthy excursion at this season.

*The Benevolence of the Temperance Enterprise.* By Horace Dresser.—This is an elegant Address. The writer is an old College acquaintance, now an eminent lawyer in the city of New York. The address was delivered at Cold Spring, near the city, to the “Sons of Temperance,” on the presentation of a Banner. We select the following as a specimen:

"We have run our eyes over every place upon the globe where the demon of intemperance holds dominion, and marked how the breath of his nostrils hath withered the strength and scathed the morals and intellect of man. Nowhere has he foothold but we have evidence of his absolute despotism. His throne is of broken hearts cemented with tears. His code of laws, like Draco's, is written in blood. Its enactments are, Thou shalt have no other gods than Moloch and Belial: Thou shalt deride the name of the Christian's Lord and God: No day shalt thou keep holy; Thou shalt do no labor: Dishonor thy father and thy mother: Thou shalt kill: Thou shalt commit adultery: Thou shalt steal: Thou shalt bear false witness against thy neighbor. Diseases are the ministers of his unholy cabinet—his premier is Death!"

"*Our First Men.*"—A curiosity indeed this! It contains the names of most, or all of the men and women in Boston, who are currently reported to be worth \$100,000, with short, pithy remarks respecting many of them. It is well worth reading, and useful as a guide to find who are birds of fortune. "Published by all the Booksellers," (in the world we suppose.)

*Brownson's Quarterly Review*, No X. has been received, for April, 1846. Published by Benjamin H. Greene, 124 Washington Street, Boston.—Contents. I. Christian Ethics. II. The Church, a Historical Fact. III. Influence of the Jesuits on Religion and Civilization. IV. The Presbyterian Confession of Faith. V. Schiller's Aesthetic Theory.

This Quarterly, we understand, is well supported, and Mr. Brownson is doing a profitable business; at least, for himself. He does not think Protestantism worth much. He is fearless and somewhat dogmatical, and will be heard.

*The Weekly Chronotype* is a medium sized sheet, printed in fair type, on excellent paper, and is made up from the matter of the Daily. It contains the greater part of the articles published in the Daily, and among others, the "Gropings of the Editor in Great Britain." Friend Wright is sometimes disposed to be witty, and we think it will go well. Indeed, we know it *does* go. His sarcasm sometimes bites.

Mr. Fowler's *Phrenological Journal* for June came punctually to hand, with a request for us to exchange. We have been exchanging with that Journal half a year, and occasionally spoken of its contents. Have all our numbers miscarried?

*The Mother's Assistant and Young Lady's Friend.* William C. Brown, Editor and Publisher, 60½ Cornhill.—We have received the numbers of Vol. 8 since January. It is a monthly of 24 pages, 12 mo., devoted to Religion and other kindred topics. We should judge it well calculated to do good.

*Monthly Flora.*—No. 4 has been received, beautiful as its predecessors (of which we spoke in our last number), with this improvement, viz.: *Edited by John Newman, M. D.* Published by



Lewis and Brown, 272 Pearl St., N. Y. Subscriptions taken at this office.

*No. 3 of the Illustrated Botany* has been received. Published by T. K. Wellman, 116 Nassau Street, N. Y. This is a fine number, beautiful and instructive. The New York Publishers do really outdo us, Yankees, in getting up splendid and instructive exhibitions of the Floral or Botanical Kingdom. We consider Dr. Newman well qualified for the work which he has undertaken, to wit, that of editing these two caskets of the vegetable world. He writes with terseness, strength and correctness.

*Memoirs of Mrs. Harriet Newell.* By Leonard Woods, D. D. With a Sermon preached at Haverhill, Mass., on the occasion of her death. For sale by Charles Tappan, 114 Washington Street, Boston.—This memoir has the important advantage over others of this excellent woman, that “her writings are arranged according to the order of time.” It is an exceedingly interesting and instructive book.

*Buffalo Medical Journal*, No. 1, Vol II., for June, comes to hand enlarged to 64 large 8vo. pages, in fair and legible type and on good substantial paper. It is a handsome work, and we predict for it an extended circulation. It is edited by Austin Flint, M. D. Published by Jewett, Thomas & Co.

*The Boston Melodeon*: a collection of Secular Melodies, consisting of Songs, Glees, Rounds, Catches, &c., including many of the most Popular Pieces of the Day; Arranged and Harmonized for Four Voices. By E. L. White, Teacher of the Piano Forte and Organ. Boston. Published by Elias Howe, No. 9 Cornhill. This work is beautifully got up, and admirably adapted to the purpose for which it has been designed. The Ladies say it is a first-rate collection of entertaining and amusing Pieces.

*Sheet Music for the Piano.*—Messrs. C. Bradlee & Co., 184 Washington Street, have presented us with the following pieces which they have just published—“*Come to the Forest*, Duett; and “*Fly with Me.*”

*Illinois and Indiana Medical and Surgical Journal.* Edited by V. Z. Blaney, M.D., Daniel Brainard, M.D., W. B. Herrick, M.D. and John Evans, M.D. Published once in two months, simultaneously at Chicago, Ill., and Indianapolis, Ind.—It is a valuable number, and speaks well for the new work. Such a work is much needed in those States. We shall send our Journal regularly.

*Reading Books for Schools.* By W. D. Swan, Principal of the Mayhew Grammar School, Boston.—These books form a complete series, from the Primary School Reader to the District School Reader; the first, second and third parts being designed for Primary Schools, and the other two works, consisting of selections in prose and poetry, with exercises in articulation and the inflection of the voice, for reading and speaking in public and private schools.



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We hope Mr. Swan's books may find their way into public and private schools generally, as this series of Reading Books is well adapted to accomplish the great object of education.

*Stimpson's Boston Directory*, for the year 1846.—This Directory contains the names of the Inhabitants, their Occupations, Places of Business, and Dwelling Houses, and the City Register, with lists of the Streets, Lanes, and Wharves; the City Officers, Public Offices and Banks, and other useful information. We consider this an exceedingly useful and instructive work. It seems almost indispensable for a business man, and few others, who reside in the city, we should judge, would wish to be without it. Published and for sale by Charles Stimpson, 100 Washington St., Boston.

## Special Notices.

First rate Razors may be found at Jordan's, No. 2 Milk Street. They are keen, as a razor. Also, all kinds of Combs both for Ladies and Gentlemen, with other pretty things enough to dazzle one's eyes.

Millikin's, Ford's and Campbell's Eating Houses all seem to be *healthy*.

The exquisite Painting, called "The Court of Death," now being exhibited at Amory Hall, (corner of Washington and West Streets,) is well worth seeing.

The Chinese Museum still continues to be one of the wonders of our city. The admittance fee has been reduced to half the former price. It is now only 25 cents; Season Tickets \$1. All should improve the present opportunity to see this splendid and instructive establishment. It is in the well-known Marlboro' Chapel, Washington St., Boston.

Bogle's Hyperion Fluid is the best of any thing we have seen prepared for the hair.—223 Washington Street.

The CAPEN HOUSE in Stoughton, kept by Mr. Strong (formerly of the Old Colony at Hingham, and more recently of the Norfolk House in Roxbury), is now open for the reception of boarders. Stoughton is a quiet village, but one hour's ride from the city, and a pleasant retreat for business men and their families during the summer months. Mr. S. will spare no effort to accommodate his guests.

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Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet.—Trusses repaired at one hour's notice, and oftentimes made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses—Dr. Chase's Trusses, formerly sold by Dr. Leech—Trusses of galvanized metal that will not rust, having wooden and copper pads—Read's Spiral Truss—Rundell's do.—Salmon's Ball and Socket—Sherman's patent French do.—Bateman's do. double and single—Stone's Trusses—also, Trusses for Children of all sizes. Dr. Fletcher's Truss—Marsh's Truss—Dr. Hull's Truss—Thompson's Ratchet Truss—and the Shakers' Rocking Trusses—may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

**CERTIFICATES.**

*From Dr. J. C. Warren, Boston.*—Having had occasion to observe, that some persons afflicted with Hernia, having suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath.—After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to supply their wants in regard to these important articles.

JOHN C. WARREN, M.D., Boston.

*From Dr. J. V. C. Smith, Editor of the Boston Medical and Surgical Journal.*—The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.

J. V. C. SMITH, Boston.



A large number of certificates from distinguished medical gentlemen, equally satisfactory, might be added, were it necessary. But testimony still more to the point may be extracted from the correspondence of the subscriber, with those who have had personal experience of his work. A single sample will suffice to show that he has not stood still in his important branch of the Healing Art.

Extract of a letter from Mr. John M. Hammond, of Darien, Ga., dated 15th Dec. 1844.

‘ Mr. James F. Foster—Dear Sir: In the month of June, 1839, I purchased of you a double truss, which I have ever since found to be admirably easy; one, as you told me, of your own make. I have had it repaired several times, and it being now about worn out, I write to you to forward a double truss to me, at Darien via Savannah, &c.’

Mr. Hammond was informed, by a letter dated the 25th of the same month, that he could be furnished with an improved article. To this he replied, by a letter of Jan. 5, 1845, of which the following is an extract.

‘ I am so well satisfied with the kind of truss that I had of you, I wish you to send me just such a one. I have worn many kinds of trusses since my rupture, that took place some twenty years ago, and of the several kinds I find none so easy and comfortable as the one I purchased of you in June, 1839.’

Notwithstanding this, one of the improved trusses was sent him, which he thus acknowledges, under date of March 17th, 1845:

‘ Your letters of the 16th and 17th ult. are both received, also the box containing the truss, which I must say I am highly pleased with. It fits me very well, and I shall endeavor to do whatever lies in my power to assist you in selling.’

Ap.tf.

JAMES F. FOSTER.

## BATES'S PATENT SLIDING TOP SHOWER BATH.

THE Subscriber respectfully informs the public that he continues to manufacture, and has on hand, a large assortment of the above named celebrated SHOWER BATHS. They have met the decided approbation of the public, as the following certificates will show—and are now made in such perfection that from two to ten gallons of water can be raised to the top of the Bath by a child, so easy is the operation—and they can be used in the nicest bed chamber without wetting the carpet. Every person who values health and comfort should have one in his bed chamber, and use it, too, when he rises from his bed, which can be done before dressing.

*From Dr. John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.*

At the request of Mr. Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable Shower Bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to many individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

Boston, April 2d, 1845.

JOHN C. WARREN.

Also, the Flora Pneumatic Shower Bath, and a general assortment of what is needed by the bather—VAPOR APPARATUS, to be used with the Chamber Shower Baths, Bathing Tubs, Caps, Hip or Sitz Bath, Leg, Arm and Elbow Bathing Vessels, Hair Rubbers, &c., &c. L. V. BADGER, 49 Congress st.  
May

**WILLIAM JOHNSON,**

NEW ENGLAND BOTANIC DEPOT, rear of 47 and 49 Hanover street, Boston, dealer in Botanic Medicines, where families can be supplied at wholesale or retail. Botanic Books of all kinds in common use, for sale. July—3m

**WILSON'S BOTANICAL LABORATORY.**

*No. 18 Central Street, Boston, Ms.*

THE subscribers would respectfully inform the public that they have recently opened the above establishment, where may be found an extensive assortment of Botanic Medicines, Shaker Herbs, Extracts, Oils, &c. Syringes of all kinds, and all the different Medical Works upon the reformed system of practice published in the United States; also,—Brandy, Wines, and other liquors of the choicest brands, for medicinal purposes, constantly for sale.

Having made arrangements to obtain all articles, that are indigenous to this country, directly from those parts where they are grown, and found in the greatest abundance and perfection, they are prepared to supply Wholesale Dealers, Practitioners, and others, with medicines of *superior quality*; at prices *as low* as they are sold at any similar establishment in the country. The utmost care will be used in the preparation of Compounds. Medicines neatly put in small packages, and labelled with full directions for family use, if required, and safely packed for any climate.

Orders, by mail or otherwise, from the most distant sections of the country, promptly and faithfully attended to.

Ap.

9 m.

B. OSGOOD WILSON,  
G. CARLOS WILSON.

**N. E. DEPOT OF DRUGS AND BOTANIC MEDICINES,**

No. 79 and 81 Blackstone Street,—By J. T. Gilman Pike. Laboratory Nos. 5 & 6 Canal Street. J. T. G. Pike announces to his friends and the public, that he has on hand at his Depot, a very extensive stock of Drugs and Botanic Medicines. Wholesale dealers in all parts of the country will find his house unsurpassed in point of variety and quality. He will supply all the Botanic Medicines indigenous to this country, with a very full assortment from abroad. Also, all kinds of Wines and Liquors for Medical purposes. He has, also, a full assortment of Shaker Herbs, Medical Books, Dental Instruments, Syringes, &c. Practitioners, Families and Individuals can be supplied on the most reasonable terms, and when desired, the medicines will be neatly put up, and labelled with full directions and sent to any part of the country. All Drugs and Medicines, Books and Instruments, as cheap for cash as can be found in the country. Ap. 9 m.

**BOWKER & CO.**

FASHIONABLE Millinery and Straw Goods, Chambers 163 Washington street, opposite Milk street, Boston.


**WILLIAM BOGLE,**

HAIR Cutter and first Premium Ventilating and Gossamer Wig Maker, 228 Washington Street, Boston. Corner of Summer street, up stairs.

Parties residing in the country, by application, can obtain full directions how to measure the head for a Wig, and thereby insure a perfect fit.

May.

**JOHN HAMMOND,**

REAL ESTATE BROKER, No. 10 Brattle Square, Boston. Houses Bought, Sold and Let.  Mortgages Negotiated.

**WILLIAM J. REYNOLDS,**

BOOKSELLER, No. 20 Cornhill, 3 doors from Washington Street, left side, Boston. Particular attention paid to orders of Booksellers and Country Traders.

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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

"Health consists with Temperance alone."—POPE.

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PHYSICAL EDUCATION.

Communicated for the Journal of Health by WALTER CHANNING, M. D.

[Continued from page 197.]

"This leads me to mention another of Chamisso's characteristic qualities, his *appetite for action*. So long as he was not restricted physically, he was in perpetual motion bodily or mental; either running, in the strictest sense of the word (for what he called walking was a pace which no decent man could have kept up), or sitting as if nailed to his seat, in order to finish something about which no one hurried him but himself. Habits like these could of course have belonged only to a person of thoroughly sound constitution, such as Chamisso enjoyed until within a few years before his death. He had a gigantic appetite and an excellent digestion, the result of which was not corpulence (for he always remained thin), but solid strength and vigor. To no one more aptly than to Chamisso might be applied the phrase, *mens sana in corpora sana*, for his judgment was as healthy as his body. . . . ."

ADALBERT VON CHAMISSE was the author of *Peter Schlemihl*, a famous tale of a man who sold his shadow to the Devil, and which every body read with delight. I take the above passage from Chamisso's life by his friend Hitzig, who also wrote the lives of Hoffmann and Werner. Chamisso died in 1838, aged 58. In 1831 he was seized by that worst form of influenza which preceded the cholera. It broke down his iron constitution, leaving behind it an affection of the lungs from which he never recovered. Decay and death were in this case in no sense the results of neglected physical culture, or of a moment's indifference to health. Chamisso was born in France, but at nine went to Germany, and at once was subjected to the constant, if not severe, physical and intellectual discipline of that country. His whole being was the product of a sound early culture, and of the stern life, military and civil, of his time. His character was a noble one. He was as remarkable for his moral beauty, and for



his intellectual strength, as for his fine physical health and endowments; and is what his biographer says of him, an admirable example of that sound mind in a sound body, which comes so near to the perfectness of a man. Chamisso was a great eater, it seems, but what he eat was all used up in the constant action to which in so healthful a frame it predisposed, and the flesh or the weight always remained the same. Here is an argument for daily exercise, *hard, earnest exercise*, which should never be forgotten. In Chamisso's personal history there was much which favored the best use and products of the German culture. He was born in France, as stated above, and brought with him to his adopted country the vivacity, the elasticity, and other qualities which make up French characteristics. But it was to his manly docility, his readiness to do in the gymnasium all that which impressed itself favorably upon his whole constitution, and which was not forgotten or laid aside in later years, that his fine health belonged. Without any rashness, he was remarkable for that decision of character to which a wise apprehension of what is to be done, gives such excellent developments, and may always do where it is brought into full play, namely, a most healthful body, and vigorous mind. The lives of such men should be written. They should be faithfully studied. The great lessons they teach should be heeded.

In a former communication I spoke particularly of the influence on character and conduct which local chronic disease and habitual invalidism exert. It was to impress on the reader, and on the teacher, the importance of physical culture as a department of education strictly so called. I have begun this paper with an example of such culture. I proceed to consider the necessity of continuing this culture through the whole of life, if its whole benefit and blessing are objects of personal interest with men, and with women too.

Intellectual education is begun in the young at set periods, and it ceases as a distinct object after a certain time has been devoted to it, and certain formulas swallowed, and peradventure digested. So is it in regard to physical culture. Methods of physical discipline, exercise, bathing, &c. &c. have for a time been very faithfully followed, and much good strength has been gained. It has been wisely begun in youth, when bone is in the gristle, and muscle imperfectly developed, and internal organs but recently brought into full action. These, and all parts, have in this way received excellent tone, have grown well, are strong, and *fit for use*. *Fit for use*, is the phrase. And now let them be *used*. Do not any longer suddenly change every thing, and shut up the girl and the boy in ill-ventilated rooms for eight or ten

hours a day, and give them such book tasks as will keep them in doors when out of school. Do not try such a method with boys and girls who have begun life well in regard to the body, and which is a promise of a healthy, happy and useful after-life. Secure to them in the advanced school most liberal means of physical growth and health. Leave their minds free and their young and joyful hearts open, and do not by your stimulus of emulation, and by promised rewards poison the moral nature in its earliest movements, and make narrow and infirm the intellect by stirring it to most unworthy uses by debasing, vulgar motives. Look at an early age, and learn from its first teachers. What did they in Greece and Rome for the body as the dwelling-place of the mind, the temple of the spirit of the Most High? They paid it the deep reverence which the best culture manifests. They kept in full, beautiful and manly exercise, and use, the whole frame. The education of a boy then was the prophecy of the man. The whole nature was brought and kept in life by it. Exercises full of grace, and which demanded gigantic strength, were daily practised. And what was the result? I answer, the most perfect developments of the human form, and the most healthful and noble intellects. Grace, and beauty, and strength, were before the people's eyes ever, of Greece, and sculpture and painting gave to them the ideal, and placed them before the ages in the perfectness of all art. We are told indeed that climate did much in the bringing out of so much physical beauty, and doubtless it did. But it had its being, or origin, in that early culture which made the man susceptible of impressions from all other good influences, climate among the rest, and was its true source. In the schools of that day there was doubtless emulation. But it has always seemed to me to differ, to be of higher source and growth than is the same at this day. The young man then did more to-day, because he had done so much yesterday. He was the rival of himself, not of a fellow student, and so was made better and happier in his great, his noble rivalry. He lived beneath a beautiful sky, and the earth yielded its richest fruits to slight labor. There was reverence for mind, and the mind gave its treasures to all. Such an one as Socrates might be seen discoursing on philosophy in the mechanic's shop; and in open gardens, and the porches of temples, accessible to all men, did divine philosophy, and poetry too, speak to the willing audience of a whole people. It was an age of singular elements, of noble and beautiful characteristics. The whole man seems to have been an object of perfect and continuous culture, and what the highest and the best had, was the common property of all. Education of body and of mind was then the business of life.



We see in other countries, and in later times, something like the same interest in this species of universal culture in the individual man. Germany gives us an instance. There the body is ministered to, in the infirmity of its earlier life, and the ministry does not cease in manhood. I got a better idea of the German discipline from a friend, whose life every body who knew it honored, and of whom the memory is most dear. I used to talk with him of the discipline of the schools in his native country. He spoke of the whole course of the gymnasium, and of its wise preparation of both body and mind, by the use of the truest means. Said he one day, "I lived in Strasburg once, when quite young, and I had some fears of doing certain things, which I was determined to overcome. One of these was to walk and run upon the top of the parapet of the bridge which crosses the Rhine. When I begun I was made so dizzy that I could walk but a few steps, and had to throw myself on the inside of the wall very often to prevent falling into the river. But I persevered, until at length I could run along the parapet as fearlessly as on the wide street. The Cathedral was an object of great interest with me, and I used to go up the spire with much confidence. But the descent was at first most fearful to me. To have made a misstep would have been fatal. Here was a new fear to be overcome, or the habit of looking down into great depths without dizziness, was to be acquired. I set about my lesson, and I was perfectly successful. I was once walking in a narrow foot-path cut out of the side of a mountain on the banks of the Rhine. The path inclined from the mountain, and was covered with small, smooth flat stones, or *shingle*, and these were very moveable, and moist. The temptation was so strong to incline the body towards the mountain to avoid falling into the deep gulph below, that the traveller carried a staff horizontally from his body, that by pressing it against the mountain he might walk erect. Once I felt myself slipping. The smooth stones began to move beneath my feet. I sprang and seized hold of a small rock just above me, and for a moment felt secure. But the rock began to move. I now in an instant seized some roots of trees or shrubs which were within my grasp, and while I held them, the rock to which I had trusted, but which had started from its bed, rolled slowly between my body and the mountain, and went rolling and crashing into the roaring Rhine below."

Such was the result of physical and intellectual education in the German method. Great bodily strength, manly vigor, and the truest courage, were its growth. And how nobly was the mind educated, *brought out*, as the word means; and how generously was the heart, the moral nature, cultivated! Said a friend,



to whom I told of the terrible death of this man, "I think he may have escaped, where all others may have been lost. He was of such fearless courage, such extraordinary coolness, such preparation for every emergency, such herculean strength, that I cannot but think and trust he may have been saved."

I sometimes think of the *wander-year*, that year or more of travel which the German apprentice practises after he is "out of his time," has learnt his trade, as a part of that physical culture to which the young men in that country are subjected, or by which they are so highly favored. Just see the young man, with his tools on his back, wandering the country over for employment. It is the best advertisement of capacity and skill. Opportunity will certainly occur of evincing both, and when this has been done, the young man's life truly and honorably begins. I remember well seeing Belzoni, years ago, as he exhibited himself as the *Infant Hercules* in the Edinburgh Theatre. His feats of strength were very extraordinary, and at the time, had hardly been surpassed. Little did I think that in a physical education so complete, and in excellent mental culture, there were silently in preparation a mind, and a body, which in no long time afterwards should by their great energy, and power, accomplish what that distinguished traveller did. I never feared for his safety, however threatening the circumstances, and could not but smile at his account of his breaking through, and into, a small mountain of *mummies*, and of his being almost smothered with the fine human dust which had rested in peace there for more than three thousand years. Do not say that my instances are of wonderful men,—that they are *exceptional cases*. It is no such thing. In all such men we witness natural, nay, necessary results, of a wise physical and moral training. The brain has been strengthened, the heart made confident, and the muscles and the ruling will fitted for all their functions. We look only on ourselves, when we look on the most perfect, and on the most imperfect of the race. We may be, by the will, in its true exercise, equal to the best,—and by neglect of all means, *equal* to the worst specimens of the species. Philosophy may not indeed find willing audience now in the mechanic's shop, or speak to the masses of men in public gardens or temple porches, and the ancient school for boys may have no place even in these later ages. We may never again look upon that ancient beauty, nor find the beautiful getting life and growth within us by the daily and hourly ministries of ancient art. And we may fail to realize even the modern German gymnasium. But we may strive to do something by physical education to make the body a fitting abode for the mind; and so have the spiritual nature somewhat free of that humiliating care which invalidism

and chronic disease now so often demand. Yes, do something to save the man from that slavery to self which allows him no opportunity to think of, or care for others.

## PREMATURE OLD AGE.

BY REV. H. WINSLOW.

[For the Journal of Health.—Continued from page 168.]

MANY of the *habits* of Americans are particularly calculated to precipitate them into a premature old age. It is well known that undue anxiety, vexatious care, disappointment, sudden reverses, have a direct and powerful tendency to undermine the constitution and send debility through the frame. In this view, the *business* habits of Americans are friendly to anything but long and vigorous life. They are too impatient to be rich ; and even impatience itself is not allowed fair play. Uncertainty attending governmental movements, consequent fluctuations of trade, capricious rise and fall of stocks, together with intense excitement and haste in averting calamities and securing advantages, give to business an air of dissipation which rapidly wastes the energies of nature. While a steady business nourishes life, haste always wastes it. And while mental labor, care, thought, and even severe and protracted application of the intellectual energies, may tend to invigorate and prolong the vital functions, anxiety, vexation, disappointment and fear, always tend to destroy them. I have seen a person, present with the fated queen of France during that reign of terror and death, who informed me that the young and beautiful woman exchanged the charms of youth for the badges of old age, almost in a day. In a single night—a most terrible night it was—her dark locks took on a silvery grey, her brilliant and flashing eye sunk into a leaden dulness. And many, many a poor merchant and manufacturer in this country, has, in the period of a few anxious months, been overtaken with more grey hairs and wrinkles than ought to have been realized in as many years. Our only relief must be sought in more permanent laws, more prudent and far-reaching rulers, and more of that composed temperament which adopts Agur's prayer. Even a heathen poet has said—

Rectius vives, Licine, neque altum  
Semper urgendo, neque, dum procellas  
Cautus horcescis nimium premiando  
Littus iniquum.



There is with us, especially on the part of the female sex, a prevalent vicious habit in regard to *rising* and *exercise*. The Romans, who in the days of their glory were models of physical health, always rose early and exercised vigorously before eating. Their motto was, "Never to *eat*, till they had *sweat*." And they acted up to their motto. They had another motto, much to the same effect, "Never to *eat* their breakfast, till they had *earned* it." If all our American ladies were prohibited from eating their breakfast till they had earned it, it is to be feared that not a few would go fasting till dinner.

The person who must needs feel the stimulus of breakfast before he can exert himself, has already made a long stride towards premature debility and old age. To go by a short course from the bed to the table, is to go by a short course from life to the grave. The evil is in a measure remedied by taking no food after dinner, but even then life will be much better preserved, by more or less of exercise before eating. Every person ought to rise and be actively employed, in some way, two or three hours before he takes his breakfast. This will seem a hard doctrine to many; and to those who have been accustomed to feel insufferable languor till they have felt the stimulus of the coffee, it will be regarded as altogether ultra:—still, the principle is founded on an essential law of our being; and unless one is far gone in physical prostration, he may, by a gradual and persevering process, learn the truth of it in a blessed experience.

The principle is this:—The person who is dependent for strength to exercise on the immediate stimulus of food or drink, is drawing upon the vital forces. The natural immediate effect of food is not *strength*, but *nourishment*;—but food cannot nourish us, till it has had time to digest and be conveyed into the circulation:—this is a process of some three or four hours. If the food is turned to the purpose of immediate strength, it is diverted from its true intent of nourishing. The system is not nourished and invigorated, but worn out and exhausted. The effects upon the system are similar to those of alcohol and opium, not permanent nourishment and healthful strength, but a superinduced spasmodic excitement. Strength comes, legitimately, from a *nourished state of the system invigorated by systematic exercise*. All other strength is false, temporary, reactive:—this is sound, steady, increasing. Hence a person ought to labor to-day on the nourishment and acquired strength of yesterday and of previous days.

Persons who have long pursued the opposite course, should begin the reform gradually. Let them commence with rising a *little* earlier and taking a *little* exercise before eating; let there be a gradual increase; and ordinarily in the course of a year or



two, they will be able to bear all the morning exercise required. Of two professors at Andover, twenty-five years ago, both alike in feeble health, the one took the course here recommended, the other took the opposite course. The former has lived to accomplish an enormous amount of mental labor, and is still in his vigor; the latter has been in his grave more than ten years. The Hon. John Q. Adams takes his walk of three or four miles before breakfast. This noble veteran of fourscore, gives the blush to thousands of our degenerate scorelings, who, in the very spring time of life, when they ought to be vigorous, if ever, can scarcely creep from the indulgent couch without their breakfast. The history of active, healthy, energetic lives, protracted to an old age, has ever been a history of early rising. Long-lived late risers, if such there be, are always the exception, never the general rule.

The way in which many of our youth, especially females, are educated and brought up, is disastrous to all prospects of a vigorous longevity. Nothing is more friendly to life, than a thoroughly educated and well developed intellect; on the other hand, nothing is more deadly hostile to it, than that superficial, romantic, imaginative training, which characterizes so much of the modern fashion. Put a novel into the hands of a girl at fifteen, and you will probably follow her to the lunatic hospital or to the grave, before she is thirty. Let her neglect at once the thorough studies of a thorough school, and the wholesome and useful duties of the household;—let her, through lack of that mental force and patient industry which these create, learn to count mental effort a task, and domestic duties a degrading drudgery; let her, in place of these, spend her evenings in novel-reading, theatres, parties, her mornings in bed, her precious noon-day hours in sauntering about the streets, calling at the confectionary shops, and admiring the latest fashions in the windows and on the counters of the most fashionable importers; let her education be made up of a little smattering of French, an apology for a few pieces at the piano, two or three pretensions with the pencil, a polished courtesy, with a graceful dance, and almost entire ignorance of all that constitutes a thorough, elevating, ennobling education—an education that truly fits woman for the great and solemn duties of womanhood, making her, in her responsible position, as a “corner stone polished after the similitude of a palace;” let her imagination and vanity be enormously stimulated and developed, and let them feel the inglorious wear and tear of love, rivalry, jealousy, envy; let her heart, her thoughts, her conversation, be upon parties, dresses, beaux, marriages;—and—and what! one of three results, almost certainly,—an early grave—the most

probable ; or, a miserable dried up thing, without soul or beauty to win a husband, at thirty ; or, the most pitiful of the three, a life prolonged only to punish some unfortunate man, for having so sinned against his reason as to have married her.

Nor let these remarks be supposed to militate against the ornamental of education. Much passes for ornamental, that is no ornament ; and as for polishing, let us first have something to polish. A true polish sits beautifully only on a firm basis. The gaudy lustre of the dew drop may for a few moments grace the cabbage-head, but the permanent brilliancy of a true polish demands a more solid foundation.

It is hardly a question whether early marriages shorten human life. This is certain, the nations that marry youngest are shortest lived. But it is said that other causes shorten their period of maturity and death, and that in obedience to those causes they marry young. It may be so ; it may not. There is here a mingling of effect with cause. It is not so much a warm climate as a bad physical and moral training, that first generates the precocious marrying disposition. Both the physical development and the desire urging to early marriage, are in a great measure inherited. The mother who married young, will ordinarily have daughters after her "own image"—a like propensity to the marriage state. The precocious development and the desire will grow from generation to generation, till at last they will come to marry, as in India and other semi-barbarous countries, at the age of ten or twelve ! All this indicates a blighted intellect, a feeble moral sentiment, and an animalising tendency. Let the opposite course be pursued, and a few generations will realize a nobler style of mind, and a period of vigorous life twice as long. It is indeed a pitiful sight, in this Christian land, to see a young Miss of eighteen or nineteen, of ample means, entering into the marriage state :—as though in haste to escape the dear home of her youth, in haste to nip her mental growth in the bud, in haste to cut off all prospect of ever rising in the scale of being ; in haste to escape the dreadful peril of becoming an old maid, by the more fearful peril of early becoming an *old wife*, or a victim of the grave. Alas ! how many old wives and early graves do we witness, as the fruit of premature marriages, in the case of those who have scarcely turned their fortieth year, when they ought to be living in the fullest vigor and the brightest blush of health.

It is believed, on the firmest grounds, that the age of twenty-five is ordinarily young enough for the marriage state. Suppose a young lady to finish her school education at the age of twenty or twenty-one. Let her then spend four or five years with her parents, carrying out her education, maturing and invigorating



her physical system, learning the domestic duties, journeying, and by all available means elevating her personal character and position;—she will then be in a condition both to command the most worthy and to judge wisely, in view of that most solemn and decisive event. She will also be prepared as she ought, to enter upon the weighty responsibilities of the marriage state.

It is not true that females are *naturally* more mature, at a given age, than the other sex. Adam was not five years older than Eve:—they were both created on the *same day*. It is only because woman, subject to man, has been hurried into matrimony at an earlier age, that she now develops an earlier preparation. The false passion of man for a wife several years younger than himself, has been tolerated by woman, has grown into a custom, a law, which has greatly injured both the mental and physical constitution of the fair sex, and is daily sending scores of them, prematurely, down the dark side of life's hill into an early grave. And yet the thoughtless Miss, schooled to this fate, absorbed with the enrapturing thought of matrimony, says,

“Ibam forte via Sacra, sicut meus est mos,  
Nescio quid meditans nugarum, totas in illis.”

## BIBLICAL RULES OF HEALTH.

[Concluded from page 170.]

4. Let us say a word as to the attention directed to be paid to *cleanliness* in the Bible.

Hydropathy, bathing, ablutions and the use of water in various ways, have been seized upon by *empirics* and engrafted into their various systems of humbuggery, as though no one else, at least no regular medical practitioner, ever heard of *water*, or knew its beneficial uses. In this respect, a powerful engine has been put in operation for gulling the vulgar and engaging the credulity of the populace.

But every scientific medical man knows that cleanliness, and the application of water to the human body in numerous ways, is a part and parcel of the Physician's practice.

Nowhere shall we find the importance of personal cleanliness and various ablutions more thoroughly dwelt upon than in the Scriptures. They were enjoined as religious rites, and as a part of the common hospitality bestowed upon guests. The Priests in their consecration to their sacred office were *washed with water*. Abraham provided it for the angels who visited him. No



devout Hebrew would eat without the previous application of water to a part or the whole of his body. Our *Great Exemplar* "washed his disciples' feet." Every Jewish place of worship had ample provision made to accommodate all who visited it, with water. If we came nearer to Jewish practices in this respect, we should be more beneficial to the well and to the sick.

5. In certain diseases the Hebrews *separated the sick from the healthy*. This was especially the case with a species of the leprosy supposed to be contagious. A person laboring under this disease was compelled to dwell without the camp. He must be marked as a diseased man by a covering upon his upper lip. When he saw any one approaching, before he came within the polluted atmosphere, he was to cry, "unclean, unclean." As much as to say, stand off, for disease and death are here. The Priests, who then acted in the double capacity of ministers of religion and physicians, were the legally appointed judges of this disease. The characteristics of leprosy were to be carefully attended to, and the *diagnosis* was not committed to the illiterate vulgar, nor to a species of self-constituted empirics. The diagnostic signs of this disease, the real leprosy, were a diseased skin resulting in scurf, scabs, violent itchings, and finally contaminating the whole mass of the blood. An outward swelling, a pimple, a white spot, bright and somewhat reddish, were indications of the real leprosy. Persons thus diseased were to dwell apart from the congregation, lest they should contaminate others. Grey Jackson, in his travels in Morocco, says, "In Morocco there is a separate quarter outside of the walls, inhabited by lepers only."

The absolutely decisive cases of leprosy were soon decided; but those cases in which some of the symptoms appeared, and were still doubtful, were left, as we have said, to be decided by the Physician. This seems to have been thus wisely provided for, not only for the purpose of protecting the whole from the disease, but also, that there should be an impartial decision by a consultation of doctors, that no innocent and unfortunate persons, who might have *some* of the diagnostic signs of leprosy, should be condemned to such a severe terrestrial quarantine. When we have excluded cases of small-pox, scarlatina and other contagious diseases from the General Hospital, and sent such patients to Rainsford Island, and into other places of retirement, we have but imitated the wise Hygiene of the Hebrews. These measures seem not necessary at the present day so far as it respects small-pox, as special care is taken that all should be vaccinated, and it is matter of gratitude to a kind Providence that a remedy appa-

rently so slight should prove a preventive against such a malignant disease.

#### 6. The Hebrew law of marriage.

If we can judge anything from the rueful consequences resulting from marriages within certain degrees of consanguinity, we shall see that the laws of Moses in this respect were wise. A most respectable physician says, "Idiocy, deafness, blindness, or other imperfect developments of the offspring, are results which we frequently witness." Congenital blindness is often the effect of marrying cousins. In one family three children have been known suffering under this misfortune. Almost every physician of tolerable eminence has witnessed instances of this kind. Dr. Wallace, of New York, says, "In the New York Institution for the Deaf and Dumb there are several pupils who owe deafness to the relationship of their parents."

This subject has not received that attention which its importance demands both from Theologians and Physicians. If that portion of the Presbyterian Church which made so much ado recently, and suspended a clergyman from the functions of his office for marrying a sister of his deceased wife, had turned their attention to intermarriages between those persons of consanguinity, they would have been much more worthily employed.

There seems to be an allusion to *hereditary* diseases in the following passages of the Mosaic writings. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Take heed in the plague of leprosy that thou observe diligently, and do according to all that the priests, the Levites, shall teach you; as I commanded them, so ye shall observe to do."

The law of leprosy here referred to, had been plainly made known, and in connection with the promises of reward made to the obedient and visitations of punishment to the disobedient, we see how strictly the Mosaic institutions were guarded.

What physician does not know that phthisis and scrofula are hereditary; as well as many other diseases, such as salt rheum, the leprosy of our country? Physicians should instruct their patients on points like these, as the Hebrew priests and doctors did in their day.

7. Like the physicians of the present day, the Hebrews had many kinds of *ointments*. Though their ointments were frequently used as perfumery and for personal cleanliness, yet they were sometimes employed medically. They used ointments for the



promotion of health. Solomon says, "Dead flies cause the ointment of the apothecary to send forth a foetid odor." From this we learn that there were apothecaries in those days. Whether the dead flies were what we call Spanish, and used for vesication, he has not informed us.

Not only did the physicians of Egypt embalm bodies to preserve them, but bodies were anointed for the same purpose in latter times among the Hebrews. Thus the pious women prepared sweet spices and ointments for the body of our Saviour. His disciples were sent out (among other things) to heal sicknesses, "anointing" the patients. The Apostle James directs the sick to send for the presbyters or elders of the church to anoint them, that they may be healed. Though ointments are good in their place, yet we have reason to fear that in most of the modern preparations of this kind, there has been some degree or spice of quackery intermingled.

8. The Bible prescribes the proper uses of Alcohol. "Give strong drink to him that is ready to perish, and wine to him that is of a heavy heart." Every skilful medical practitioner understands this. He administers his stimulants, his cordials, rum and brandy and others, when nature flags. Thus he jogs her vitals and rouses up her sleeping energies, until the powers of the run-down machine acquire their accustomed play. When fever has left the system and the heart *is heavy* with a sense of lassitude and debility, he gives wine until the heart grows lighter. At the same time, he knows that over doses, as in the case of other narcotics, produce all the deleterious effects which are so graphically described by Solomon in his adder bite and serpent sting of intemperance.

The most vivid description of *Delirium Tremens* I have ever read is in the 23d chapter of Proverbs. After speaking of the woe, sorrow, contentions, babblings, wounds without cause, and redness of eyes of those who tarry long at the wine, he adds, "Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick. They have beaten me, and I felt it not. When shall I awake! I will seek it yet again."

I have seen a man in this condition from the excessive use of ardent spirit and fermented liquors. He dodged and started as though bitten by serpents and stung by adders. He saw strange women and strange devils too coming at him from every crevice in the wall and pane in the window. His heart uttered things too perverse to be named, and the retchings of his muscles and



nerves were such as we might expect did he believe himself sleeping upon, or *falling* from, the top of a mast.

The bible prescribes no specific remedy for delirium tremens, or the disease arising from excessive drinking, but to refrain from the deleterious cup; and the experience of the best physicians now harmonizes with this practice. Numerous medicines have heretofore been prescribed as antidotes to the poison of intemperance, but all experience proves that all these have been of no avail, and that all which has been required was abstinence from the cup and a copious use of some harmless beverage. Hence we may learn that in some instances, at least, where the bible prescribes no remedy, medicine is unnecessary.

There is one point which deserves a moment's consideration before we dismiss the biblical rules of health among the Hebrews, and that is, the practice of *blood-letting*. We are taught that "the blood is the life of the flesh," but no where are we told that the taking away of a part of the blood will promote health. We have already seen that there are various modes of cure prescribed in their treatment of diseases, but among them all, there is no such thing as blood-letting recommended. Whether we are to infer from this, that blood-letting should never be resorted to, seems to be a question worthy of the consideration of the faculty. "Balms, balsams, baths, charms, music, physic and poultices" are all named, while blood-letting is passed by in silence. Had this been among the means of healing the sick with the Hebrews, why it should have been passed over in silence we pretend not to determine.

That local blood-letting is frequently a relief at the time in many diseases, is certain; but whether venesection, on the whole, as medical treatment, is ever beneficial, has long been, and still is, a debatable question. It is generally believed that blood-letting is practised far too much, and many in our day contend that it is never necessary and in all cases injurious. If so, there would seem to be an ample reason why there should be no mention made of such a practice in the Hebrew Scriptures.

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## AN AUGUST EVENING.

BY JONATHAN F. MOORE, ESQ.

THE rain has fallen the live-long day, and now at this solemn hour of evening, the thick clouds still enshroud the wet earth, leaving us short seeing mortals in doubt whether the morrow's

sun shall bless the world in unclouded majesty, or shall perform his daily journey unseen by men. The voice of the cricket in its monotonous and somewhat melancholy notes, the rustling of the leaves, and the seriousness of evening time, are fruitful in serious reflections. Man is made to be grave as well as gay. Seriousness gives health to the soul, as cheerfulness does to the body. Well does it become man, when the stillness and repose of nature invites, to think upon the past, to look forward to the future, and to consider himself. At such an hour the questions of the ancient Heathen Philosopher may well present themselves to the thoughtful mind,—“*What am I? Whence am I? Whither am I going?*”

The past with its remembrances of the pleasant and the bitter, the future in its uncertainty, eternity with its infinite realities, the great problem of man's existence and destiny, and the boundless desires of the human soul, are themes which crowd in upon the reflecting mind in the hour of silent contemplation, and in their elevating and inspiring influence, give us, perhaps, some foretaste of the dignity and grandeur of a spiritual existence. It is then wise, doubly wise, to suffer the soul to be in unison with nature in her hours of soberness, and by looking forward to a bright and happy future, to gather fresh strength and courage for life's great warfare.

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## AMERICAN INDEPENDENCE AND EMANCIPATION FROM INTEMPERANCE.

ON this day, 1776, the British colonies in America declared themselves free and independent States.

It will be my object on the present occasion to draw a comparison between the declaration of American independence and the achievement of that event, and the declaration of independence and liberation from the thralldom of intemperance in America.

### 1. The colonies were oppressed.

In their declaration of independence, they say, “The history of the present king of Great Britain, is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world. He has refused his assent to laws the most wholesome and necessary to the public good. He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their opera-



tion till his assent should be obtained ; and when so suspended, he has utterly neglected to attend to them.

“ He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature—a right inestimable to them, and formidable to tyrants only. He has called together legislative bodies, at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people. He has endeavored to prevent the population of these States. He has made judges dependent on his will alone. He has erected a multitude of new offices, and sent *hither* swarms of officers to harass our people and eat out their substance. He has kept among us standing armies in time of peace, without the consent of our legislatures.”

The signers of the declaration go on to say, that “ he has instituted mock trials—cut off their trade with other parts of the world—imposed taxes without their consent—deprived them of the privilege of trial by jury,” &c.

Thus the colonies were oppressed.

The nation was oppressed by intemperance. From Maine to Georgia, and from the Atlantic to the “ far west,” this oppression reigned. I now go back to the time when temperance societies first existed in our country. I have said a wide spread oppression reigned from intemperance. Do you ask for the proof? We will call up the witnesses and see if they will not testify as plainly as the signers of the declaration of American independence testified to their oppressions. And as *Interest* always stands pre-eminent in the mind of man, the first witness we shall call is *Expense*. To Expense I would say, Do you know the cost of intemperance in the United States? Answer. It has been computed by the best judges, that for intoxicating liquors, there are expended annually in this country, more than forty millions of dollars. And the expense of pauperism occasioned by the use of these liquors, is more than *twelve* millions of dollars ; making in all over fifty millions annually. Such is the testimony of *Expense*, a witness not slow to be heard in all ordinary cases.

The next witness to be called is *Peace*.

You are called upon to testify what you know, Mr. Peace, of the effect of intemperance upon the community. “ I know that I am often disturbed by intemperance. I know intemperance to be the author of four fifths of all the riots, fightings,



domestic trials, separations between husbands and wives, disobedience of children to parents, lawsuits, arsons, robberies and murders in the land. I am fully convinced that three fourths of the crimes against society, and which disturb my quiet, are occasioned by intemperance. And if I am called upon to testify from the records of criminal courts, I can show these statements to be facts by the most unimpeachable witnesses."

Such is the testimony of *Peace*.

The next witness is *Health*. And what says Health? You will please testify. Is alcohol, in any of its combinations, ever beneficial to you?

No. Never. Its effects are most disastrous to me. It promotes neither the growth, nor vigor, nor beauty of any of the bodily organs. The stomach—the great mill or reservoir on which I depend for existence, will not digest it. It is resisted by every one of the bodily organs, until it is thrown out of the system, without making either bone, muscle, sinew, flesh, blood, or even a finger nail. On the contrary, every part of the animal man suffers from its use. Stimulating drinks produce a thickening of the inner coats of the stomach, and a constant effusion of cold phlegm, of which every inveterate drinker complains. The *liver* is either enlarged or inflamed. Says one of the best anatomists in our land, "take any two individuals who are alike in all other respects, except that one drinks freely every day, though not to intoxication, and the other abstains entirely from the stimulus, and the former will present to the eye of an anatomist, a liver differing from that of the other in color or size, that will be sufficiently indicative of unhealthy action." The effect of ardent spirit is to destroy the appetite, and derange the healthy action of all the digestive functions. The blood is turned darker and loses its vitality. The brain becomes hardened, and in some cases its cavities have been found filled with diluted alcohol, which has readily blazed upon the application of a lighted candle. The *skin* becomes red and inflamed. The *muscles* weak and trembling. The voice sepulchral and tremulous, as though the tongue were partially affected by palsy. Jaundice, gout, rheumatism, dropsy, palsy, epilepsy, apoplexy, and dyspepsy in all its multitudinous forms, arise from the use of ardent spirit. Such is the testimony of Health. No man can tell the number of cases where health has been absolutely destroyed, and death ensued, in consequence of the use of alcoholic drinks. It has been a *dire oppression*, reigning to a greater or less extent through every portion of our highly favored country.

The last witness which we shall call (though many more

might be called), is *Intellect*. And what says Intellect? Have you ever derived any benefit from alcohol?

No. Never. Alcohol produces a pernicious effect upon all the powers of the mind. All the intellectual faculties, which raise man above the brute and render him lord of this world, are intimately associated with the brain. They grow with its growth, strengthen with its strength, and decline with its decay. Every temporary excitement of the brain, arouses the operations of the mind in a corresponding degree, and when this is done, the excitement soon produces fatigue. Alcohol has often been taken to excite the powers of the mind, and, unquestionably, has often done it for a time. But then, its effect has ultimately been injurious. I know not that any of my audience read the poetry of Lord Byron, and probably the less of it you read the better. His *Childe Harold* was written when the author practised total abstinence from spirituous liquors; and his *Don Juan*, when he jaded his muse with gin. The former is amusing, chaste, stirring, and beautiful; the latter presents a good commentary on the demoralizing influence of such stimulus. It breathes a debasing and polluting atmosphere.

In past ages, the study, the bar, the pulpit, and the hall of legislation, have borne rueful testimony to the direful effects of alcoholic drinks upon the intellect of man: for alcohol has pervaded every rank and class of society. Like the oppression of the British lion upon the colonies, it has oppressed all ranks and classes of society. No place has been too elevated, no profession too sacred, for the touch of this harpy to pollute. Go to our insane hospitals. *Three fourths* of their wretched inmates, in one way or another, have been brought to *insanity* by ardent spirit. Could all the sufferings of the mind of man be brought before you, no doubt you would find far the greater proportion of them have arisen from the use of alcoholic liquors. Thus the testimony of Intellect is, that alcohol is an oppressor.

Now in the mouth of these four witnesses, Expense, Peace, Health, and Intellect, I ask, is not the fact established, that our land was sorely oppressed by intemperance? It was indeed a frightful oppression. If any doubt it, let them make the supposition, that a foreign nation should demand of us, and take from us, fifty millions of dollars annually; should subject us to laws that destroyed the peace of our country, neighborhoods, and families, to the same extent that alcohol has; should maim and destroy the health of as many of our citizens, and derange and render insane as many minds; and ask, if this would not be oppression? It would be such oppression as would not be tolerated.



Do you ask where this oppression reigned? I answer, every where. In this town, in every town, in every village and every city throughout this vast country. It was alcohol, in some of its combinations, that was filling the channels of death to overflowing.

It is believed that this was the giant sin, the master evil of the day; that all the other evils and curses of the land—all the judgments and scourges that ever visited this devoted world of sin and death, were small in comparison with this. Intemperance is the sin of sins, the scorpion of scorpions, that can single-handed outdo them all. Well may it be called legion, for its evils are many. It has the fierceness of a wounded tiger—is uncontrollable as a famished wolf—and, as it has stalked through our land, its path has been marked with human gore. It has spared no age, sex, character, or condition—manifested no relentings—mocked at the cries of the helpless—snatched from the child the last morsel of bread, and thrown him houseless and pennyless into the street.

Who will dare say that the nation was not oppressed.

2. The patriots of these colonies bore the oppression of their “father land” for a long time. “In every stage of these oppressions,” say they, “we have petitioned for redress in the most humble terms. Our repeated petitions have been answered by repeated injury. We have warned them from time to time,” &c. Good men bore the oppression of intemperance for a long time. They saw and felt the evil and remonstrated against it, but in vain. They knew not the remedy. Ministers preached, legislatures enacted laws, and *all drank on*.

[To be continued.]

## FRENCH TREATMENT OF BRONCHITIS, &c.

THE following case has been related to the Editor of this Journal by Capt. F., who was the patient.

Symptoms. Had been afflicted with Chronic Bronchitis occasionally for ten years. The present attack commenced in New Orleans in the summer. Arrived in Havre in October. Had a violent cough and constantly expectorated a viscid, tough, white mucus. Very troublesome,—confined to my room.

Sent for Dr. Curtien, of Havre, a celebrated physician. He first examined the chest thoroughly in front and back by auscultation. Said it was not consumption, but Chronic Bronchitis—lungs sound. Prescribed poultice of flax seed flour one inch



thick, enclosed between two cloths, with an ounce of laudanum poured upon the inner cloth. Let it remain through the night. Took a tea of camomile flowers and poppy leaves. In the morning took off the poultice and applied eighteen large leeches to the anus. The next day applied over the whole chest a plaster of burgundy pitch and two grammes of tartar emetic—kept on as long as could be borne. Then took it off and applied sweet oil, being careful not to break the blisters. Then applied a poultice of flax seed flour. Then applied one of pitch and tartar emetic, the same size as before, between the shoulders, and then the sweet oil, as in front of the chest. Continued the herb tea three or four days. In all, I kept house ten days, and went out much improved. Continued to improve for nine months—was well.

When I left, took a written prescription to the following effect—treatment as above, with this additional for the feet. If attacked again, roll up the feet in cotton wool and oil cloth, and keep them so, while confined to the house.

This was in October, 1840. In 1841, the complaint came on again in New Orleans—carried it to Liverpool. Was treated in Liverpool by Dr. McRory—applied croton oil to the chest—took the compound calomel pill. The Doctor said the climate was so bad that he could do but little for the complaint. Came to Boston in December, 1841. In 1844 enjoyed pretty good health. In 1845 was attacked in the night with bleeding—continued three nights—a gill the first night, and less and less each night. The next bleeding was in October, 1845—bled a pint. About the middle of November was attacked with bleeding again in the night—raised from a pint to a quart—and continued twenty-nine days—the most profuse part of it lasted seventeen days. Took red chalk, alum and kino first—no effect—acetate of lead, opium, and various pills—no effect but to poison and make the gums blue. Then took extract of monesia, new French medicine, for eleven days—no effect. Stopped apparently of its own accord. Four weeks after this, was able to walk out. Bled, in all, between two and three gallons. One week after commenced bleeding again, to the amount of a quart. Took nothing—stopped spontaneously. Continued to improve gradually up to May 9th, 1846.

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A VENERABLE MAN says, “Let the slandered take comfort—it is only at fruit trees that thieves throw stones.”

## FASCINATION OF SERPENTS.

WE extract the following article, by Dr. JOHN SPENCE, Jr., from a late number of the Boston Medical and Surgical Journal.

In looking over my Medical Journal of May 6th, my attention was attracted by an article on the Fascination of Serpents, taken from a New York paper, and sent, with an accompanying note, to your Journal. With your permission, I propose to make a few comments on the novel statement there given, and to cite an article on the fascination of serpents found in the May No. of the Farmer's Journal of Agriculture.

Have serpents the power of fascinating? We all know, to our sorrow, that it is written, that the serpent trailed his wary folds in the garden of Eden—that “he stole the ear of Eve,” and whispered to her a knowledge of good and evil; that she—frail woman—said, the serpent tempted *me* and I did eat, and that her consort said, the woman tempted me and I did eat.

Now we all know that women charm. But this faculty or power, I contend, is widely different from the alleged power of the serpent. There is, to be sure, a magic in the sparkling eye, the winning voice and way; but this is a natural and mental power. And some will not listen to woman's voice, “charm she never so wisely,” while others listen to the song, and are bound hand and foot by Cupid's chain—his arrows, levelled at the heart, and entering at or about the seventh rib, transfix yet wound it not. And not a few soon learn a knowledge of good and evil, some to their great delight, and others to their irreparable sorrow.

We know that in nature there is much that charms. There is the syren-song of pleasure, the eloquent voice of the orator, the tones of music, and the sweet strains of poetry.

But have serpents the power of charming? Is it probable, as the account states, that the hunting party of soldiers, having surrounded a rattle-snake, and teased him with the points of their bayonets, became giddy and sick, as their physician said, from a stupefying effusion—a poison—which the snake emitted at pleasure? Is it probable that the saliva emitted by said snake was so virulent and concentrated, that the surrounding atmosphere was impregnated with it?—and that these *wee homœopathic saliva balls* could produce so powerful a narcotic effect upon the brain? Or were these men peculiarly sensitive to odors, and like some who grow faint at the perfume of flowers, or the fragrance of new mown hay? Might not this giddiness and vomiting be a coincidence, rather than an effect? and be wholly disconnected from any particular odor from said snake—arising, say,



from improper food gathered in their foraging tour, or an excess of it, or alcoholic stimulants?

This idea of inhaling poison the writer attempts to corroborate by a statement from one of the same hunting party, who several years afterwards, on entering a room, where two rattlesnakes were exhibited, perceived a similar odor, though not so strong as in the former case, but was so sickened by it, that he was obliged to leave the room. In this instance we can conceive that the odor of decayed leaves, and the offal of the serpents, together with the association of the former circumstance, might have had some effect. But we cannot believe in the one or the other occurrence as proving to a certainty, what was said to be a fact by the physician, viz., that "the snake was charming the men with a stupefying effusion, which they—the snakes—emit at pleasure."

Because, in the first place, the view is regarded by the writer of the note preliminary to that article, as an hypothesis. Second, if serpents were possessed of such power, other evidence might and would be adduced to support it. The account in question does not inform us, that any one in the latter case, excepting the individual referred to, became sick, and was obliged to leave the room. Nor have we reason to believe that the effect generally upon persons meeting with rattlesnakes is sickening and stupefying, or charming. There is probably as much in the charming of man, as in the charming of birds by serpents, and the one as well as the other may be accounted for without resorting to hypotheses like the one in question. Without further remarks, we quote the article proposed.

"There is a very general opinion, which has been adopted, even by some eminent naturalists, that several species of serpents possess the power of fascinating birds and small quadrupeds, so that the poor victim is unable to escape from his formidable enemy. Dr. Barton, of Philadelphia, published in 1796 a 'Memoir concerning the fascinating faculty which has been ascribed to the Rattlesnake and other American Serpents,' in which he maintains that this supposed power of fascination does not exist, and offers some ingenious explanations of the origin of what he considers a popular mistake.' Your readers will, we think, be interested by an extract or two from his work.

"In conducting my inquiries into this curious subject, I endeavored to ascertain the two following points, viz., what species of birds are most frequently observed to be enchanted by the serpents? and secondly, at what season of the year has any particular species been the most commonly under this wonderful influence? I supposed this would furnish me with a clue to the right explanation of the whole mystery.



“ ‘ Birds have an almost uniform and determinate method of building their nests, whether we consider the form of the nest, its materials, or the place in which it is fixed. Those birds which build their nests upon the ground, on the lower branches of trees, and on low bushes, especially on the sides of rivers, creeks, &c., that are frequented by different kinds of serpents, have most frequently been observed to be under the enchanting faculty of the rattlesnake. Indeed, the bewitching spirit of these serpents seems to be almost entirely limited to three kinds of birds. Hence we so frequently hear tales of the fascination of our cat-bird, which builds its nest in the low bushes, on the sides of creeks and other waters, the most usual haunts of the black snake and other serpents. Hence, too, upon opening the stomachs of some of our serpents, if we often find that they contain birds, it is almost entirely those birds which build in the manner I have just mentioned.

“ ‘ The rattlesnake seldom, if ever, climbs up a tree. He is frequently, however, found about their roots, especially in wet situations. Nature has taught different animals, what animals are their enemies ; and as the rattlesnake occasionally devours birds, he must necessarily be an object of fear to them.

“ ‘ In almost every instance, I have found that the supposed fascinating faculty of the serpent was exerted upon the birds at the particular season of their laying their eggs, or of their hatching, or their rearing their young, still tender and defenceless. I now began to suspect that the cries and fears of birds, supposed to be fascinated, originated in an endeavor to protect their nest or young. My inquiries have convinced me that this is the case.

“ ‘ I have already observed, that the rattlesnake does not climb up trees ; but the black snake and some other species of the *Coluber* do. When impelled by hunger and incapable of satisfying it by the capture of animals on the ground, they begin to glide up trees or bushes upon which a bird has its nest. The bird is not ignorant of the serpent's object. She leaves her nest, whether it contains eggs or young ones, and endeavors to oppose the reptile's progress. In doing this, she is actuated by the strength of her instinctive attachment to her eggs, or affection to her young. Her cry is melancholy, her motions tremulous. She exposes herself to the most imminent danger. Sometimes she approaches so near the reptile that he seizes her as his prey. But this is far from being universally the case. Often she compels the serpent to leave the tree, and then returns to her nest.

“ ‘ It is a well-known fact, that among some species of birds, the female, at a certain period, is accustomed to compel the young ones to leave the nest ; that is, when the young have ac-

quired so much strength that they are no longer entitled to *all* her care. But they still claim some of her care. Their flights are awkward, and soon broken by fatigue ; they fall to the ground, when they are frequently exposed to the attacks of the serpent, which attempts to devour them. In this situation of affairs, the mother will place herself upon a branch of a tree, or bush, in the vicinity of the serpent. She will dart upon the serpent in order to prevent the destruction of her young ; but fear, the instinct of self-preservation, will compel her to retire. She leaves the serpent, however, but for a short time, and then returns again. Oftentimes she prevents the destruction of her young, attacking the snake with her wing, her beak or her claws. Should the reptile succeed in capturing the young, the mother is exposed to less danger. For, while engaged in swallowing them, he has neither the inclination or power to seize upon the old one. But the appetite of the serpent tribe is great : the capacity of their stomachs is not less so. The danger of the mother is at hand when the young are devoured ; the snake seizes upon her ; and this is the catastrophe which crowns the tale of *fascination*.’

“Some years since, Mr. Rittenhouse, an accurate observer, was induced to suppose, from the peculiar melancholy cry of a *red-winged maize-thief*, that a snake was at no great distance from it, and that the bird was in distress. He threw a stone at the place from which the cry proceeded, which had the effect of driving the bird away. The poor animal, however, immediately returned to the same spot. Mr. Rittenhouse now went to the place where the bird alighted, and, to his great astonishment, he found it perched upon the back of a large black snake, which it was pecking with its beak. At this very time the serpent was in the act of swallowing a young bird, and from the enlarged size of the reptile’s belly, it was evident that it had already swallowed two or three young birds. After the snake was killed the old bird flew away. Mr. R. says that the cry and actions of this bird had been precisely similar to those of a bird which is said to be under the influence of a serpent.”

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## THE TEETH.

THE benefits arising from artificial teeth, where they are properly inserted, are very great ; not because they improve the appearance and speech merely, but what is of paramount import-



ance, their being indispensable to health. Probably, few who cannot speak from experience, are aware of the perfection to which the dental art has attained, for, it is as true, as it is surprising, that half, or whole sets can be inserted, with which the toothless can masticate their food very well ; while, at the same time, the voice is distinct and the contour of the face is restored to its natural shape. The object of alluding to this subject is to impress upon our readers, who have lost their dental organs by decay, or otherwise, the importance of adopting artificial ones. Those made by Dr. Hitchcock, dentist, of this city, are said to be excellent by those who have tried them. His peculiar method is so successful and satisfactory, that we believe he has had as much, if not more patronage than any one in the city, and we commend him to those not only in this city, but elsewhere, whose heads are toothless. It is much better to employ a faithful and competent operator, than to trust the thousand quacks, which travel the country.

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### Literary Notices.

"*My Wife*," is the title of a small book of 172 duodecimo pages, by Mrs. L. C. Tuthill. Published by Wm. Crosby and H. P. Nichols, 118 Washington St., Boston.—We should have noticed this book in our last number, but it was in the hands of some one ; indeed, several *wives* have read it, and some who are not wives. We have not been able to get any of them to write a notice of it, but they all say it is *good*. Upon the recommendations of so many whom we consider judges in such a case, we have read it ourself, and would bear testimony to the good judgment of the fair.

"*Robert Dawson ; or the Brave Spirit*."—A Sabbath School book well worth reading, well written, and calculated to do good.

*A Dialogue between Christ, a Youth, and the Devil*. Illustrated with cuts, &c.—This is the same story in verse which we used to read in the New England Primer, when we were young.

These two books have been published by the A. S. S. Union, and are for sale by W. B. Tappan, at No. 5, Cornhill.

*Manual for the use of Leyden Church and Society*.—We like the name of *Leyden Church* better than we do that of St. Peter's, or St. Patrick's, or any other Saints ; and we have a fraternal understanding and intercourse with the Pastor of this Church. We esteem him as a good and worthy man, but we



question whether much will be gained in the Church, or by the Pastor, from the use of this book, though we do not consider it anti-scriptural or anti-Congregational for a Church to have a *manual*. The book is neatly gotten up and contains "Selections from the Sacred Scriptures, Psalms, Miscellaneous Selections and Sentences, Selections for Baptismal Occasions, Baptismal Hymns, The Lord's Supper, Confession of Faith, A Short Catechism, The Solemnization of Matrimony, Visitation of the Sick, Funeral Service, Articles of Religion, Ecclesiastical Principles abridged from the Cambridge Platform, and Family Religion, with an Appendix.

The above are all good things in themselves and well selected, but we suppose the pastor who has made such good selections here, could have made them from the scriptures as occasion required.

### Our Exchanges.

*The Green Mountain Spring*.—We have received all the numbers of this Journal, which was commenced last January. It is "devoted to discussion and information concerning the popular and medical uses of water—reports of cases, &c." We always had a good opinion of *water*, and reading this Journal has not lessened it. If it will accomplish all that the Dr. says it will, it is worth more than all the *Green Mountain* without the water. It is edited and published monthly, at Brattleboro', Vt., by D. Mack.

No. 4 of *Southern Journal of Medicine and Pharmacy* has been received, and is filled, as usual, with important matter. We read this Journal with much pleasure and profit, and bespeak for it an extended circulation. It is published in Charleston, S. C., by-monthly, at \$4 a year, payable in advance.

*Quincy Patriot*.—We now receive this somewhat venerable paper regularly; but for several months, some loose screw in the post office department caused its failure, and thus deprived us of the privilege of reading the news from that old granite town where we resided several years, and from seeing this now full grown child, at whose birth we were present, and which we assisted to train for some time. It has now commenced the 10th vol., and bids fairer to live and grow than when born. There is a great amount of *patriotism* in Quincy, and room for more religious toleration. May "The Patriot" prepare the way for more Christian freedom. Edited by John A. Green, Esq.

*Hingham Patriot*.—This has also lately been added to our

exchange list. It is a weekly, published at Hingham, Mass., and edited by John Gill. It has entered its 9th year, and appears well.

*Teacher's Advocate*.—We have received most of the back numbers of this journal, up to No. 44. It is a weekly quarto of 16 pages each, published at Syracuse, N. Y., at \$2 a year, by L. W. Hall, and edited by E. Cooper. It is devoted to the subject of education, and mainly to that of public schools. It is just such a paper as has been long needed, and contains many articles of great moment on this very important subject. We welcome it to our exchange list, and wish it an extensive circulation.

*Essex County Constellation*.—This is a new paper, devoted mainly to the cause of education and the dissemination of correct principles. It is to be published weekly, quarto form, each No. containing eight pages, making a volume of 416 pages yearly. It is published by John S. Foster, who is to be assisted by several eminent gentlemen in the editorial department. The birth of the child dates July 16, 1846. Long may the infant live and thrive. It is a child of fair form.

*The American Journal and Library of Dental Science*.—Published under the auspices of the American Society of Dental Surgeons. Edited by Chapin A. Harris, M. D., D. D. S., Edward Maynard, M. D., D. D. S., Amos Wescott, M. D., D. D. S. Baltimore: Armstrong & Berry. \$5 a year. We have been favored with all the numbers of the sixth volume of this Journal. It is published quarterly, in numbers of 96 pages each. It is a very important and useful Journal, designed to diffuse light upon the subject of Dentistry, and there is no one subject which needs to have light shed upon it more than this, for there is no part of the Physician's or Surgeon's practice in which there has been more quackery, or fraud and deception, than in Dentistry. Every scientific work, therefore, which diffuses knowledge on such subjects is of vast moment. We wish this Journal success.

*The North American Review*, No. CXXXI. For April, 1846. Boston. Published by Otis, Broaders & Co., 120 Washington street. *Contents*.—Art. I. Walpole's Memoirs and Cavendish's Debates. II. St. Louis of France. III. Dante. IV. The American Fisheries. V. Carlyle's Letters of Cromwell. VI. The Greece of the Greeks. VII. O'Callaghan's History of New Netherlands. VIII. Explanations of the Vestiges. IX. Lester's Translations from the Italian. No recommendation which we could give of this venerable work would add to its popularity. We have already said, it was never better than at present. The same may be said of this number.



☞ We do not consider our little monthly, though it treats of important subjects, and by many of our best writers, as a full equivalent for many of the large periodicals which have been sent us in exchange. We credit this courtesy to the benevolent feelings of editors and publishers towards the *cause* in which we are laboring. We thank them.

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### Special Notices.

Our readers will please notice the advertisement of the "Berkshire Medical Institution," on another page of this work. We have had the pleasure of attending Lectures in that institution, and are personally acquainted with most of the Professors. The school is in a prosperous state, and the Professors are well qualified for their work, and, we think, have an extraordinary *tact* at communicating instruction. We would as soon patronize this school, as any in New England.

Friend Coe of the Marlboro', and Crocket of the Bromfield House, are sparing no efforts to accommodate their guests. They are two very *healthy* houses, and those who desire to be healthy, comfortable and happy, will do well to patronise them.

The *Taunton House*, kept by Reed and Elliot, Taunton, Mass., is a good house, kept on Temperance principles. It was formerly the Gough house. The present landlords have just taken the house, changed the name to that above, and have a very *healthy* establishment for the accommodation of the public.

The New York State Teacher's Association will hold their first Anniversary in the City of Utica, on the third Wednesday (nineteenth day,) of August. The Session will continue, at least, two days; during which time, reports will be submitted, on several subjects closely connected with the great cause of popular education. Subjects have been assigned to Special Committees by the Executive Board, to be treated of at this meeting. The means of elevating the Teacher's Profession, and other questions of great importance, it is expected, will be fully discussed. Able lecturers have been engaged, and ample arrangements made for a large and profitable meeting of the practical Teachers of the State of New York. Edward Cooper, Esq., Editor of the Teacher's Advocate, is Corresponding Secretary of the New York State Teacher's Association.

This is a very important Association, and the meeting at Utica, we hope, will be attended by many of the Teachers and friends of education in Massachusetts. We purpose to be present on the occasion.

Jordan, No. 2 Milk street, has first-rate Silk Watch Guards and Brushes to go with those Razors and that Shaving Cream, which are durable and soft as silk.

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CORRECTIONS.—In our last No. we had the following sentence cut from an exchange paper, which we published in marks of quotation. "The Ewe trees of Surry, &c." Our own carelessness, and that of our printer also, let the wrong spelling go uncorrected, and we thank that little sharp-eyed Chronotype for his criticism and creation of a new kind of sheep. We will see that it is all *Wright* in future.

Also, in the notice of Stimpson's Directory, in the July number, his place of business should have been 106 Washington Street, instead of 100 as we then said.



# JOURNAL OF HEALTH ADVERTISING SHEET.

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## L. H. HALE & CO.

DAGUERRETYPE Miniature Rooms, No. 109 Washington Street, Boston. Miniatures taken in any weather, with or without colors, in a superior style, and neatly set in Lockets, Pins, Rings, Bracelets or Cases.

N. B. Gold Lockets, of every description, kept constantly on hand, expressly for Daguerreotype Miniatures.

The public are respectfully invited to call and examine specimens. Perfect satisfaction guaranteed, in all cases, or no charge. Apparatus furnished of the most approved construction, with stock of first quality. Also, instruction given in the art. A. 9m.

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## H. A. EMERY,

SURGEON DENTIST, No. 7 Tremont Temple,—Boston.

Mh. 10 M.

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## DR. C. W. RANDALL,

SURGEON DENTIST, No. 475 Washington Street, Boston, Mass.

June.

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## N. HUNT,

MANUFACTURER of all kinds of Surgical and Dental Instruments, No. 123 Washington St., Boston. Superior Razors made to order and warranted. Self-injection and other Syringes. Gold and Tin Foil. Damaged Cutlery ground and re-polished; Razors, Shears and Scissors ground and set. A full supply of Heinsch's Patent Shears, for Tailors and Barbers. New Pen Blades put into old handles. June.—7m

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## FRENCH & FOSTER'S

MERCANTILE WRITING and Book-keeping Academy, No. 109 Washington St. open day and evening.

N. B. Books opened or balanced. Complicated accounts adjusted, and all kinds of writing executed at short notice.

BENJ. FRENCH,  
B. WOOD FOSTER.

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## BOND & BROTHER,

DEALERS in Foreign and Domestic Dry Goods, No. 179 Washington street, opposite the Washington Coffee House, Boston.

T. D. BOND.  
E. L. BOND.

N. B. New and Fashionable Dress Goods by every arrival. There can always be found at this Establishment a complete assortment of Rich Silks and Shawls. Mh—10m.

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## JAMES FRENCH,

PUBLISHER, Bookseller and Stationer. Also, importer of Steel Pens, of every variety, No. 78 Washington Street, Boston.

☞ Constantly on hand, a general assortment of School Books and Stationery, of every variety; for sale wholesale or retail. Booksellers, Stationers, School Committees, Teachers, &c. &c. supplied on the most reasonable terms.

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## HARRISON SMITH,

MERCHANT TAILOR, No. 59 Court street (up stairs), Boston.

July.

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## DR. S. F. STEARNS,

DENTIST, corner of Court and Howard streets, Boston.

REFERENCES—Hon. I. Livermore, Rev. A. B. Muzzey, Rev. W. A. Stearns, Rev. Mr. Albro, Dr. C. F. Chaplin, Dr. W. W. Wellington, and Dr. C. H. Allen, of Cambridge; Dr. E. Sanborn, of Andover; Rev. W. M. Rogers, Joel Giles, Esq., Dr. E. Buck, and Dr. E. Buck, Jr. of Boston.

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## JOSEPH B. JOHNSON & CO.

MANUFACTURERS of Philosophical Instruments, No. 4 Court Avenue, rear of Davis, Palmer & Co., Boston. ☞ Druggists' and Confectioners' Scales and Models made to order.

N. B. Every description of Instruments made and repaired at short notice.

**N. ENGLAND TRUSS MANUFACTORY, BOSTON.**

JAMES FREDERICK FOSTER continues to manufacture all the various approved Trusses, at his old stand, No. 305 Washington Street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in this city or any other.

Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet.—Trusses repaired at one hour's notice, and oftentimes made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses—Dr. Chase's Trusses, formerly sold by Dr. Leech—Trusses of galvanized metal that will not rust, having wooden and copper pads—Read's Spiral Truss—Rundell's do.—Salmon's Ball and Socket—Sherman's patent French do.—Bateman's do. double and single—Stone's Trusses—also, Trusses for Children of all sizes. Dr. Fletcher's Truss—Marsh's Truss—Dr. Hull's Truss—Thompson's Ratchet Truss—and the Shakers' Rocking Trusses—may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

**CERTIFICATES.**

*From Dr. J. C. Warren, Boston.*—Having had occasion to observe, that some persons afflicted with Hernia, having suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath.—After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to supply their wants in regard to these important articles.

JOHN C. WARREN, M.D., Boston.

*From Dr. J. V. C. Smith, Editor of the Boston Medical and Surgical Journal.*—The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.

J. V. C. SMITH, Boston.



A large number of certificates from distinguished medical gentlemen, equally satisfactory, might be added, were it necessary. But testimony still more to the point may be extracted from the correspondence of the subscriber, with those who have had personal experience of his work. A single sample will suffice to show that he has not stood still in his important branch of the Healing Art.

Extract of a letter from Mr. John M. Hammond, of Darien, Ga., dated 15th Dec. 1844.

'Mr. James F. Foster—Dear Sir: In the month of June, 1839, I purchased of you a double truss, which I have ever since found to be admirably easy; one, as you told me, of your own make. I have had it repaired several times, and it being now about worn out, I write to you to forward a double truss to me, at Darien via Savannah, &c.'

Mr. Hammond was informed, by a letter dated the 25th of the same month, that he could be furnished with an improved article. To this he replied, by a letter of Jan. 5, 1845, of which the following is an extract.

'I am so well satisfied with the kind of truss that I had of you, I wish you to send me just such a one. I have worn many kinds of trusses since my rupture, that took place some twenty years ago, and of the several kinds I find none so easy and comfortable as the one I purchased of you in June, 1839.'

Notwithstanding this, one of the improved trusses was sent him, which he thus acknowledges, under date of March 17th, 1845:

'Your letters of the 16th and 17th ult. are both received, also the box containing the truss, which I must say I am highly pleased with. It fits me very well, and I shall endeavor to do whatever lies in my power to assist you in selling.'

Ap.tf.

JAMES F. FOSTER.

## BATES'S PATENT SLIDING TOP SHOWER BATH.

THE Subscriber respectfully informs the public that he continues to manufacture, and has on hand, a large assortment of the above named celebrated SHOWER BATHS. They have met the decided approbation of the public, as the following certificates will show—and are now made in such perfection that from two to ten gallons of water can be raised to the top of the Bath by a child, so easy is the operation—and they can be used in the nicest bed chamber without wetting the carpet. Every person who values health and comfort should have one in his bed chamber, and use it, too, when he rises from his bed, which can be done before dressing.

*From Dr. John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.*

At the request of Mr. Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable Shower Bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to many individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

Boston, April 2d, 1845.

JOHN C. WARREN.

Also, the Flora Pneumatic Shower Bath, and a general assortment of what is needed by the bather--VAPOR APPARATUS, to be used with the Chamber Shower Baths, Bathing Tubs, Caps, Hip or Sitz Bath, Leg, Arm and Elbow Bathing Vessels, Hair Rubbers, &c., &c. L. V. BADGER, 49 Congress st.

May



**WILLIAM JOHNSON,**

NEW ENGLAND BOTANIC DEPOT, rear of 47 and 49 Hanover street, Boston,  
dealer in Botanic Medicines, where families can be supplied at wholesale or retail.  
Botanic Books of all kinds in common use, for sale. July—3m

**WILSON'S BOTANICAL LABORATORY.**

*No. 18 Central Street, Boston, Ms.*

THE subscribers would respectfully inform the public that they have recently opened the above establishment, where may be found an extensive assortment of Botanic Medicines, Shaker Herbs, Extracts, Oils, &c. Syringes of all kinds, and all the different Medical Works upon the reformed system of practice published in the United States; also,—Brandy, Wines, and other liquors of the choicest brands, for medicinal purposes, constantly for sale.

Having made arrangements to obtain all articles, that are indigenous to this country, directly from those parts where they are grown, and found in the greatest abundance and perfection, they are prepared to supply Wholesale Dealers, Practitioners, and others, with medicines of *superior quality*; at prices *as low* as they are sold at any similar establishment in the country. The utmost care will be used in the preparation of Compounds. Medicines neatly put in small packages, and labelled with full directions for family use, if required, and safely packed for any climate.

Orders, by mail or otherwise, from the most distant sections of the country, promptly and faithfully attended to.

Ap.

9 m:

B. OSGOOD WILSON,

G. CARLOS WILSON.

**N. E. DEPOT OF DRUGS AND BOTANIC MEDICINES,**

No. 79 and 81 Blackstone Street,—By J. T. Gilman Pike. Laboratory Nos. 5 & 6 Canal Street. J. T. G. Pike announces to his friends and the public, that he has on hand at his Depot, a very extensive stock of Drugs and Botanic Medicines. Wholesale dealers in all parts of the country will find his house unsurpassed in point of variety and quality. He will supply all the Botanic Medicines indigenous to this country, with a very full assortment from abroad. Also, all kinds of Wines and Liquors for Medical purposes. He has, also, a full assortment of Shaker Herbs, Medical Books, Dental Instruments, Syringes, &c. Practitioners, Families and Individuals can be supplied on the most reasonable terms, and when desired, the medicines will be neatly put up, and labelled with full directions and sent to any part of the country. All Drugs and Medicines, Books and Instruments, as cheap for cash as can be found in the country. Ap. 9 m.

**BOWKER & CO.**

FASHIONABLE Millinery and Straw Goods, Chambers 163 Washington street, opposite Milk street, Boston.


**WILLIAM BOGLE,**

HAIR Cutter and first Premium Ventilating and Gossamer Wig Maker, 223 Washington Street, Boston. Corner of Summer street, up stairs.

Parties residing in the country, by application, can obtain full directions how to measure the head for a Wig, and thereby insure a perfect fit.

May.

**JOHN HAMMOND,**

REAL ESTATE BROKER, No. 10 Brattle Square, Boston. Houses Bought, Sold and Let.  Mortgages Negotiated.

**WILLIAM J. REYNOLDS,**

BOOKSELLER, No. 20 Cornhill, 3 doors from Washington Street, left side, Boston. Particular attention paid to orders of Booksellers and Country Traders.

**NEWELL H. MOULTON,**

DEALER in Butter, Cheese, Fruit, Lard and West India Goods, No. 50 Brattle Street, Boston.

THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

"Health consists with Temperance alone."—POPE.

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VOL. I.

BOSTON, SEPTEMBER, 1846.

No. 9.

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PREMATURE OLD AGE.

BY REV. H. WINSLOW.

It may be a relief to some, that the present is the last article on this subject.

The method of spending our seasons of *recreation*, is not always most friendly to a sound longevity. I do not now refer to dancing and kindred amusements, which are the accidents of all seasons. That dancing, with its attendant dissipations, has hurried thousands to premature graves, is not to be doubted. Diseases of the heart and lungs, and the motley group of neuralgic affections, are especially attendant on this kind of abuse. Dancing has often been called a healthful exercise; but the arguments are ten to one against it, especially as connected with fashionable balls. Bad air, bad passions, bad excitements, bad hours, all conspire to make bad work with the delicate female constitution. Inveterate dancers are a short-lived race. They usually die of consumption, or diseases of the heart, before they reach their fiftieth year. The laws of life, if nothing else, prove that woman was made for something more dignified and refined than dancing. After all that can be said for it as an accomplishment, it is a vulgar accomplishment; it belongs legitimately to rude and savage nations, to low and vulgar life. There it is seen, in all its native glory. That there is nothing in it to elevate the intellectual powers, is evident from the fact, that the best and most enthusiastic dancers are usually the poorest scholars; that it is unfriendly to physical health and longevity, is evident from the fact, that great dancers so commonly find premature graves.



But it is mainly to another point, our *periodical* recreations, that we propose now to look. I refer to those annual seasons, when, from all our cities and towns, even down to the smallest, there is a rush to the places of fashionable resort. These are the seasons of the year, when our climate makes the quiet and comforts of home the most healthful of all things,—these seasons are of course at the two extremes of heat and cold. From the extreme cold of midwinter and the extreme heat of midsummer, most persons may find better protection at home than any where else. To exchange the large, airy, brick-walled rooms of the town, and the cool mattress and linen, for the narrow, wooden, sunburnt chamber, and the cotton and feathers, of a country boarding-house, is the granted privilege of all who prefer it, on the score of taste. *De gustibus non disputandum est.* But if the question of *health* be considered, let not those be questioned who best understand its laws. Still it is pleasant sometimes to go from home ; and it is said that home is rendered more desirable, by our being occasionally deprived of it. To those who are so unfortunate as to *need* an occasional sweetening to their homes, it would be ungracious to deny the means, even in August ; and as from some cause we are all bent on dog days, as the blessed days in which to chide the accumulated acidities of home and the stomach, that the approaching campaign of business and life in town may find us ready, let us inquire how it may be done with least danger to the constitution.

There is no season in the year when the stomach, usually condemned to labor beyond its ability, is less able to work hard than in July and August. It sympathises, precisely, with all the other members and functions of the body. And yet, it is precisely at the time when this poor jaded servant most of all needs rest, that multitudes rush to the halls and gathering places, where every board groans with its life-killing burdens ; where the luxuries provided, and the exciting presence and example of hundreds of mouths eager to reward the purse at the expense of the stomach, render it next to impossible not to transgress, seriously, the laws of life. To make the matter worse, the laboring stomach is teased with mineral waters, wines, bitters, pills, tobacco juice and tobacco fumes, taken both throatwise and lungwise, to ease itself of its oft recurring burdens. And because the generous stomach, under this extraordinary spasmodic pressure, sends out weekly into the skin a pound or two of additional diseased flesh, its deceived owner thinks himself on the high way to health, whereas he is going towards the grave, almost as fast as a doctor could send him. The stomach will be revenged for all this, and the day of retribution is not far off.



If we *must* leave home in dog days, and inexorable Fashion says we must, let us, as we value health and long life, observe two rules. First, Travel as little and as moderately, and keep as quiet and comfortable, as we can. Second, Treat the stomach in the same way. At no other season should our diet be so cool, spare, simple. Let not the tempting viands and gravies, the laughing puddings and pastries, betray us into injustice to that faithful servant, on whom our health and life depend. If to restore the impaired functions of digestion be our object, the mineral and the ocean remedies are lost upon us, so long as the stomach is severely tasked and stimulated with food. If only rest and recreation be our object, we deny the stomach what we desire for the head and hand, on penalty of its premature failure. Let us never be cheated out of the truth, that two things are especially important to long and happy life—a *good conscience*, and a *good stomach*. Whatever injures these, though it be sweet, enticing, fashionable, sought after, and even greedily devoured, by the thoughtless world, is eternally hostile to a healthy and happy old age.

Most persons who watch their health, will have observed that, within a short time after returning from the dissipations of a fashionable gathering place, they are wont to have an attack of dyspepsia, biliousness, sick headache, or pulmonary affection, which wastes their newly-gotten flesh, and throws them even behind the position at which they left home. The false foundation on which they had been building, is thus swept away, with its superstructure, and they are compelled gradually to build again on a new and better foundation. But these abuses, recurring from year to year, cannot fail to impair the constitution and bring on premature old age.

A large portion of the diseases and cases of mortality, so frequent in August and September, result from what may be called fashionable dissipations. The best place in the world for children, if you would have them live, is a good and quiet home. Parents visit the gathering places, with their children, in the sultry summer and early autumn, at the peril of their lives. The country is good for them, if they have a quiet and steady home, and wholesome food; but even the crowded city is better than journeying, amid the pernicious excitements of the places of gay resort. I never hear a child cry at Saratoga, but I pity the mother much, and the child more.

The eagerness with which the first fruits and vegetables of the recreating season, are seized and devoured, is another noticeable item of life-killing inconsiderateness. They who pay a dollar a box for the first ripe strawberries, must lay aside the remaining

ninety-nine dollars for physicians and medicines. Who ought not to know, that the first fruits and vegetables, which pour into the market, are precocious, forced, unnatural, often diseased, and never truly ripe? Perhaps three-fourths of the accumulated peculiar maladies of August and September, are the penalty for indulgence in *premature* or *immature* fruits and vegetables. When the result is not death, it is at least a waste of constitution. One of the finest boys I ever knew, a pupil of mine, died of cholera morbus, from eating an unripe pear; and a man recently found rest in his grave, from twenty years' suffering, of a disease originating in a similar indulgence, with the remedies used to cure it. Those "mysterious providences," of which we make so free use in venting our secret murmurings, may be mostly accounted for on grounds of obvious abuse to the immutable laws of life. Sin against the body, not less than sin against the soul, is indissolubly bound to its results. He that would live long, *must* obey the laws of life. Be he saint or sinner, in a moral view, the same law is his to obey; nor is there one propitious star, in all the skies, to smile him an exemption. Is it not a moral *duty*, by all right means, to make this life not only as useful, but as long, as nature allows? For, after all, we must say with the poet,

Vitæ summa brevis spem  
Nos vetat inchoare longam.

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## EDUCATION, SCHOOL-TEACHING, &c.

[Continued from page 176.]

### MEDALS.

THE subject of precocity in children, the qualifications of teachers, and the government of schools, have already been spoken of in this Journal.

We know not on what subject we can now speak to better purpose, than that of the public schools, an exhibition of which has just passed. A large amount of money is raised by the City to be expended in educating their children, and great efforts are made to render these schools popular. It cannot be denied but that they are good in some respects. They have some of the first teachers in the land engaged in them, and there are many good scholars who come out from them, and much may be said in their praise. But when all has been said in their favor that can be said in truth, there is then a fearful drawback; and we



will state some of the items in which we conceive this drawback consists, though we have neither time nor disposition to name them all.

1. There must some evil arise from such a vast concourse of heterogeneous youth being collected together in one place. If they were from any one, or two classes, in the community, the case would be materially altered; but they are not. The good, bad and indifferent are all collected together, as they were in Peter's sheet; and in such circumstances, it cannot be, but that the bad habits and practices of the evil or vicious will be caught, to a greater or less extent, by the virtuous. We are far from saying that the boys of different grades and families should never mingle together; but we protest against compelling the good to associate every day with the bad, as is the case in the Boston public schools. "We speak that we do know." We know parents who are satisfied their children have learned more vicious practices in a few weeks in one of these schools, than they could unlearn in as many months, or years, even.

2. Another objection to these schools, as they are now managed, is the severe and rigid course of discipline pursued in them. We would be the last to object to wholesome discipline, and to the use of the rod even, where milder measures have been sufficiently tried without effect.

But the objection we now have particularly in our eye is not exactly the "*whipping*" course. That is not the ground of our complaint, though our present opinion is, that this *beating* practice may be carried to excess; it is the *tasking all alike*. This is as inconsistent as administering the same medicine for the smallpox and a sore toe; or like the giant's bedstead.

Who, that has been in any degree conversant with children, and especially with teaching, does not know that some children can learn in the same time twice as much as others. Who that has a particle of discretion, would think of giving a boy who could not commit to memory half so fast as another, the same task? And yet, is not such precisely the course pursued in these schools? No allowance is made for the native quickness or genius of one pupil over another. Each must indeed bear his own burden, and the duller, the same as the more acute. But this is not all, though this of itself is sufficiently disheartening to one who is hard to learn. What is still worse is, that no allowance can be made upon such a system for indisposition, or for those of slender constitution. There are many of this class, possessed of the finest intellects, the brightest talents and the most sensitive feelings; but they are corporeally unable to apply themselves—"the spirit is willing, but the flesh is weak."



In the beautiful language of the author of the famous "Temperance Tales," "the sword is too sharp for the scabbard." It is not only unwise, but unjust and cruel, to place youth of this description where they must necessarily compete with those whose clayey tenement is tenfold stronger than their own. It is reproaching the God of nature, who alone has made them to differ. It is placing the feeble in a position where they must inevitably fail of success, and that where the failure will enhance their native sensitiveness (always too great) an hundred fold. Many a kind parent in consequence of such a course has been called to follow to an early grave his fond child—the hope of his life. He was led along by a distempered public opinion, which, wrong as it was, he had not moral courage enough to resist. But he had far better have striven against the current, than to have suffered his child, who, under a discipline less severe, might have survived and become a useful member of society, and the prop of his declining years, to be swept into this vortex of ruin.

3. Another objection (and by no means the least) to these Schools, is the unnatural stimuli which are applied to the scholars in the form of *medals*. This looks very plausible in theory, and surely it is a very pleasant thing for a child to get a medal. It encourages *him* and pleases his parents, &c. &c.

Now, we think it does not require great wisdom to discover that this whole system of medal distribution is wrong—"it is evil, and only evil, and that continually."

It is an evil to the *successful* candidate. It stimulates his pride—excites those very feelings and passions which every wise and prudent parent or teacher, who desires to cultivate the heart, finds it the most difficult to suppress. As long as human nature *is* human nature, it will be of little avail for the mayor or the committee-man, as he puts the blue ribbon around the child's neck, to tell him, "This is a distinction of merit, and now, you must not be proud of it, nor think more of yourself than you ought, or less of the unsuccessful scholars than you do of yourself." The intellect which has been fed for months, perhaps years, quickly reasons like the following. "For what have my parents and teachers been stimulating me the year past by constantly urging upon me the importance of gaining a medal? For what have I been laboring all this time? Surely, it cannot be after all to think that I am no more deserving of this prize than others who have not received it. Such a construction would impeach the judgment, if not the uprightness, of the committee. It is true, I know not how to reconcile the exhortations now given with the motives presented while pursuing my studies; but never mind, I will practise upon my own views of the case."

The result is, that the youth becomes proud, vain, insolent. He despises the unsuccessful candidates, instead of cherishing sentiments of kindness towards them. This is bad, *very* bad. It has a more pernicious influence upon the *heart* than all the good the intellect ever received from these false stimuli.

It is, moreover, the heart which needs cultivating, especially at the present time; but we shall have occasion to speak of this in another place.

2. It is productive of evil to the *unsuccessful candidates*. Many of them have labored as zealously, and, by the confessions of the awarding committees themselves, are about as much entitled to a medal as those on whom they have been bestowed. These youth have feelings, hearts, consciences (though we shall soon show that this process has no tendency to promote the good of either.) They must be exceedingly tried on such an occasion. *They* are often as good judges as the committee, so far as it respects the proficiency of their fellows, and, they often see and feel that the rewards must have been bestowed merely out of favoritism. Under all these circumstances (and others of a similar kind that might be named), they feel exceedingly unpleasant towards their successful class-mates, and the committee, and even the whole system. Upon the spur of the occasion, their *intellects* may have expanded more rapidly than they otherwise would, but it has been at the vast expense of all the benevolent and kind feelings of the heart. All kindness and reciprocity of feeling between those who should be the most intimate, are annihilated by such a system.

3. It sets the school generally to murmuring and complaining.

Let any one witness the wry looks, the sly inuendos, the out-breaking speech, as the school is dismissed after these *meritorious* rewards have been distributed, and his own eyes will show him enough to convince him that the system is a bad one.

What teacher does not know that more, infinitely more, is depending upon the good feelings and kindness of the pupils towards each other, than upon all things else to promote the order, peace and improvement of the school! All this is blasted by the foolish practice of distributing medals. I mean upon the principle on which this distribution is made. And that principle is to stimulate one pupil to outdo another.

4. It is an injury to the *parents*.

If any one doubts it, let him go, a day or two after the examination of the schools and distribution of the medals, and visit the parents of the scholars. If he does not find *ten* dissatisfied, murmuring, complaining and fretting, to one satisfied and pleased,



he will make a very different discovery from what the writer of these pages has made.

How can it be otherwise? Does any one believe that parents have no feeling or partiality for their own offspring? How many parents are there in the city of Boston, who do not think their children, under the same circumstances and with similar instruction, as much entitled to a medal as those of their neighbors?

It is of no avail to say they have an *undue* partiality for their own children—a partiality that needs correcting. This alters not the case. They *have* the partiality, and that is enough. We must take mankind as they are, and act towards them as they are. Who ever saw a parent that was not partial? It matters not how unjust soever his partiality may be. We unhesitatingly say, we believe three-fourths of the parents are usually dissatisfied with the distribution of the medals. If they were to speak their minds they would say, “Let there be no more medals distributed. Our children are corrupted by them, if successful; depressed and vitiated and their tempers soured, if unsuccessful; our families disturbed by the distribution of these medals.”

To show the great evil of this practice, we should realize the vast importance of *moral* education.

Upon entering on this subject, we are led to inquire, in the first place, What *is* moral education? It is to educate the heart, the conscience, the moral powers; it is to establish the pre-eminence of these over the animal propensities. It is then of as vast consequence as is the value of the intellectual or moral man. The mind is the object on which the instructor must act. What a complex and curious piece of machinery! In the language of another, we may well say, “How noble in reason! How infinite in faculties! In form and moving, how expressive and admirable! in action, how like an angel! in apprehension, how like a god!” It is one vast machine, possessing, indeed, many parts, and to cultivate it properly, all “connexions and dependencies” must be known. While the body needs physical, the mind intellectual; the heart, the conscience needs moral education. This is the most important of any thing, and yet, how little interest is usually taken in it.

How often is it the case that men will spend much money and make strenuous efforts to ascertain the qualifications of a day laborer, or of a mechanic who is to erect them a house, and, at the same time, will manifest but little anxiety about the moral qualifications of those who are to form the habits of their children. Is it right, is it reasonable to manifest less concern about the qualifications of those who are to operate upon the workmanship of the Infinite Mind, than concerning those who are to



mould unorganized matter? Would not an unprejudiced mind, looking upon the present condition of the moral education of our youth, be led to think that the days of Queen Elizabeth had returned, when, to be a teacher of youth and a boot blacker appertained to one and the same profession? It is of importance, vast importance to cultivate the intellect, but a well-informed intellect without a *heart* is worth but little—yea, more, it is often worse. It is like an archangel fallen. Who does not know that many of the worst men who have disgraced the annals of history have been those whose intellects have been informed, but whose moral principles have been a desert—a morass—a miasma?

[To be continued.]

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## AMERICAN INDEPENDENCE AND EMANCIPATION FROM INTEMPERANCE.

[Continued from page 243.]

3. THE colonies found there was no way of emancipating themselves from oppression, but by liberating themselves entirely from the oppressor. They would not use their commodities.

The friends of temperance saw no way of liberating themselves from the oppression of intemperance, but by an entire renunciation or non-intercourse with the oppressor. Abstinence, total and forever, they found to be the only remedy. Actuated by the same spirit of resistance to all oppression, which prompted the heroes of the revolution to steep in the great pot of Boston harbor, three hundred and forty-two chests of tea at one mess, some of them closed at once their distilleries, and poured the contents of their rum hogsheads upon the ground. As the colonies would not submit to taxation, or recognize the right of the principle in the least, or pay even threepence on a pound of tea, so the champions of temperance, respecting alcohol, adopted as their invariable motto, "touch not, taste not, handle not." This was found, wherever used, to operate like the club of Hercules in slaying the monster.

4. The colonies, when they saw how they might become free-men, *combined* their strength, and thus escaped the paw of the British lion.

They not only said, that the colonies *were*, and of right ought to be, *free* and *independent* States, but that *we*, not individually, but *we collectively*, to the sustaining and accomplishing this object, pledge *our* lives, *our* fortunes, and *our* sacred honor.

Suppose the colonies had labored and fought as *individuals* only, what would have been their strength? It would have been but weakness. Divided they would have fallen before the oppressor. The friends of temperance found they must combine their strength, or they could never be liberated from the oppression of intemperance. While each labored separate and alone, they showed what the colonies would have been, had they labored and fought in the same manner. A band of patriots indeed, but for want of union divided, mutilated and broken asunder. Or, they resembled a company collected to raise a house, each one lifting indeed with all his might, but on different pieces of timber and at different times. The building would never go up. But let their strength be *combined*, and let them *all* lift at once, and the house is raised—the work is done.

So, when the friends of temperance began to combine their strength, labors, and counsels, by organizing temperance societies, the enemy felt the shock. Those engaged in the manufacture, and vending, and drinking of alcoholic liquors, felt that something would be done. Some of them, indeed, like a majority of the British parliament, took a decided stand against the temperance cause. *Lord Norths* were found, who accounted them enemies to the general government and welfare; but, even from the ranks of those who were supposed to be opposed to the reform, here and there was heard the sweet, melodious, silver-toned voice, and seen the firm, inflexible, and patriotic principle of a *Chatham*.

It is to be attributed wholly to the combined efforts of the colonies, that the independence of these United States was achieved. We believe it is wholly to the combined efforts of the pioneers of temperance, that the reformation has been placed where it now stands.

5. The patriots of the revolution signed the declaration of independence. They did not say, we can be independent enough without signing a paper, or giving a pledge. *John Hancock*, whom this State had the honor, and till the flag of liberty ceases to wave o'er the ocean, and the banner of freedom sinks into the western Pacific, shall have the praise of rearing—*John Hancock* signed his name in large letters, in the centre of the declaration of American Independence. He was followed by an host of others whose names are now dear to every patriot's bosom, and from whose ashes, through unborn generations, will arise a fragrance grateful as that of the Phenix. They gave a pledge—"our lives, our fortunes, and our sacred honor." The champions of temperance signed the declaration of independence from the oppression of intemperance. They did not say we can be tem-



perate without signing a paper. They were not afraid of signing away their liberty. They did not say, we will give no pledge for the promotion of this object. Unhesitatingly they put their names in black and white, and came out openly in defence of the cause they had espoused. Some, indeed, who pretended to be friends to the cause, stood back and seemed doubtful "whereunto the thing would grow." Some, indeed, seemed disposed to wait until they saw whether "Israel or Amalek would prevail." Here and there a *Tory* might be seen skulking about the out-works of the reforming process, and croaking the fears of those who dread innovation, and who seem to wish that all things might remain as they were, from the creation till the millennium. Here and there a *petulant one* cried out, Why need you meddle with the concerns of others? Fear sometimes saw lions and the sons of Anak in the way. The cry of traitors and enemies to the government, was sometimes heard from those whose craft was endangered. They saw, in the organization of societies composed of *all* classes, ranks, and conditions in the community, fearful signs of *sectarianism*. They trembled, lest by and by the reformation should go farther and bring them down to a state of starvation. And here and there, a *Benedict Arnold*, alarmed by his fears, and intimidated by the threats of the enemy, and warped by his selfishness, and mortified by his disappointed ambition, turned traitor, and left the ranks of temperance and became a brigadier-general among the troops in the mother country of anti-temperance. But, as in the American revolution, the Lord raised up such men as were needed to carry forward the work. As in the very season when he was needed, he formed, and in the very station where his presence was necessary, he placed a Washington, a Hancock, an Adams, so in the cause of temperance, at the very time, and in the very place where they were needed, he placed a Beecher, a Hewitt, a Frost, an Edwards, a Sargent, a Hunt, a Hawkins, a Gough, and an host of others, whose hand, and heart, and life, and fortune, and sacred honor, were pledged to carry forward the work of reform.

6. The patriots of the revolution accomplished their object. They emancipated themselves entirely from the oppression of Great Britain.

The friends of temperance have accomplished more than their most sanguine feelings dared hope. They have already seen more than two millions of persons in the United States cease to use ardent spirit, and several hundred thousand of them cease to use any intoxicating liquors. They have already seen more than three thousand distilleries stop. They now witness but one of these pest-houses in the whole State of New Hampshire. They



have already seen more than twenty thousand merchants cease to traffic in this poison ; more than ten thousand drunkards cease to use intoxicating liquor. It has been estimated by the most competent judges, that in the single State of New York, more than three millions of dollars were saved the last year by the temperance reform. They have already seen ardent spirit, and to a considerable extent all intoxicating liquors, banished from funerals and weddings ; from tables and the social board ; from public trainings and town meetings ; from the navy ; from hundreds and thousands of farms. They have already seen whole counties where the poison is not sold ; and they have already seen many who profess to use it moderately, hide their jug or their bottle in a basket, or under their cloak, or pretend that it contained molasses, or something else, when it had in it nought but the accursed beverage. Why is this ?

Though I have not now time to take up the subject of *licenses* to sell spirit, yet as many complain that they are deprived of a right, when they are prohibited from selling it, I would just ask, Might they not as justly complain, because they are prohibited from selling slaves, or counterfeit money, or halters, and pistols, and arsenic, when they knew that those to whom they sold them, would make them the instruments of wretchedness to their families, and of *murder to themselves* ?

7. This nation was the first that ever formed a republican government, and proved themselves able by their intelligence and morals to sustain it.

Our nation was the first that found the road to liberty and independence from the intoxicating cup. As the president of the first Congress had his birth in Massachusetts, so the temperance society had its birth in our own native State. It is not an exotic, like alcohol, against which it has proclaimed war. It did not spring from an Arabian desert or amid Mohammedan imposture, but is a free citizen of our happy New England, and from the soil of the good old Bay State. And hitherto, the friends of temperance, like the descendants of the patriots of the revolution, have not only maintained the rights and privileges guaranteed to them by the constitution of their fathers, but have improved upon those rights and privileges. The cause has been constantly and steadily progressing.

[To be continued.]

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No less than 221 female operatives have been married in Lowell during the past year.

## CONSUMPTIVE PATIENTS, QUACKERY, &amp;c.

SINCE the publication of a little volume, entitled "Consumption Forestalled and Prevented," we have had an unusual number of pulmonary and chronic complaints to deal with, and where great progress had not been made by disease, we think benefit has been derived from the course advised. We have usually recommended but little medicine, and much care as it respects regimen, dress, mechanical measures, exercise, &c. Great advantage has been derived from *shoulder braces* so constructed as to set easy, and at the same time draw back the shoulders and throw forward the chest, and thus give more room for the expansion of the lungs. It is well known that all consumptive patients are in the habit of stooping forward. No habit is more deleterious, and no patient will be likely to receive much benefit as long as such a course is persisted in. We have had patients who have been benefited by respiring through a properly constructed tube, but we would advise no one to commence such a course until he has been advised to do so by some intelligent and skilful physician. In proper cases, it answers well ; in improper ones, it is very pernicious. We consider the most injurious of all things in pulmonary and other chronic diseases of the chest, an indiscriminate use of drugs and medicines ; and yet, it is the most difficult thing in the world to keep such patients from such a course. We have had patients who were doing well under the restoring influence of nature and a regular regimen, and a *very little medicine*, take a notion that they should *get well* faster by going to some quack nostrum vender. They had seen a handbill or a newspaper notice which said that Mr. A. or B. was cured of *deep consumption* by Dr. D. of somewhere. Away they have gone, as King Saul did to find the witch of Endor. They have found *her* or him, as the case might be. For a few weeks, or, possibly, months, they have swallowed those pernicious drugs, and were told, all the time, they were getting better and would soon be well, until they were scarcely able to return home, or, to their former physician. Thus, just before death, they have come back, to say they are no better, and to ask, with all the earnestness and anxiety and deep feeling of one who is sinking into the grave, "Can you do no more for me? Is there nothing which you can give me that will relieve this cough?—this pain?"

Such cases are truly painful, heart-rending ! But what can the medical man do ? The course tending to relief upon which he had put his patient has been abandoned ; the salutary medicine, which he had ordered, discontinued, and the powers of nature much more broken down, and the springs of life dried



up, than when he saw him last. If anything is to be accomplished, his work must be commenced again. But the low condition of ebbing life, the precarious circumstances of the patient, now forbid all hope of returning vigor—of renovated health and strength. In a few days, “the wheel is broken at the fountain, the pitcher broken at the cistern,”—the *patient dies*—and dies under the care of an educated, regular and skilful physician. The quack says, he was doing well under me, and had he continued with me I should have cured him.

We have now in vivid recollection an acquaintance, a neighbor of ours, who was in a feeble state of health, and had been so for several years. It was evidently one of those cases where the extinction of the spark of life, though threatened long, does not soon take place. We saw no reason why he might not have lived for years. But suddenly, we perceived he failed. We named it to a friend,—expressing our surprise at his sinking so rapidly. “Oh,” said the person whom we addressed, “he is under the care of Dr. G——, of B——. He has been to see him often for three or four months, and the last time he went, he told the Doctor that ‘he was failing—was almost discouraged,’ &c. ‘O,’ said the quack, ‘you musn’t be discouraged, so long as you can keep off of your back.’” He kept “off of his back” but a little longer, for he died soon.

We had not then made medicine a study, as a profession; though we had read and thought considerable on the subject. We had no doubt then, we have none now, but *that* man might have lived months, perhaps years longer, had he kept away from that charlatan—that sucker of the life-blood and swindler of the purses of honest men. But so it is—so men will have it, and they must bear the consequences. They that “sow the wind, must expect to reap the whirlwind.”

We would not be understood by all that we have said above, that we think there is no empiricism, charlatanism or quackery among those who are called *regular* physicians. There is, alas, too much of it! There is quackery in every thing; in law, in divinity, in medicine! Quack pettifogging, quack preaching, quack doctoring, and in all of them, it is miserable stuff; and, we would as soon place ourself under the prescriptions of some real quacks, as many *regular, legalized* empirics, for such there are in the profession of medicine. There are unprincipled men among all classes and professions. There are ignorant men, pretending to know what they do not; understanding not what they say, or do, or whereof they affirm. We would not spare quackery in a regular graduate of a medical college or theological seminary, any sooner than we would an uneducated charlatan,



nor so soon ; for it is worse in such. Inasmuch as they have had an opportunity to know, but neglected it ; or do know, and sacrifice principle to gain, they are the more to be reprobated.

But we verily believe, the eye of the community is opening on this subject—the sun is rising and scattering the mists, and fogs, and thick darkness which have covered the land and the people on these subjects. We are led to make this remark and express this hope from the fact (among others), that quite a number of the daily and weekly journals have quoted from an article in our Journal, written by Rev. Hubbard Winslow, with this commendation, “The June number of the Journal of Health contains much interesting matter. An article from Rev. Hubbard Winslow, on Premature Old Age, is worth a year’s subscription.” So says the Chronotype, so says the Christian World, and several other papers. The sketch quoted, and thus complimented, lays quackery on the shelf. If any one doubts it, let him read it in our June number.

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## EFFECTS OF MERCURY.

WE are this summer enjoying the country air and scenery, a few miles from our City of Notions. Among other things and persons which have attracted our attention, is the case of a man who has been deprived of his legs for 50 years. We called to see him, a few days since, and received from his own mouth the following account of his misfortune. “I was a healthy child—can remember when I could run about. When I was between five and six years of age, I was somewhat unwell, supposed to be troubled with worms. A physician was passing, and my mother called him in. He left eight or ten little powders to be taken, one in two or three hours after the other, until they should be all swallowed. Within forty-eight hours after I had commenced taking the medicine, my body and limbs were exceedingly swollen ; so much so, that my parents became alarmed and sent for another doctor. He appeared very angry and swore some—wished to see the kind of medicine which I had been taking. A few powders of it remained, which he pronounced to be *calomel*. He gave me other medicine, which relieved me somewhat. My mother tried to make me stand, but my legs were like *wet cloths*, perfectly relaxed. They have grown a little in length, and are some larger than they were then, but not much. I was under the care of the last-named doctor for about a year. I am now

fifty-five years old, and have enjoyed perfect health since I was seven years old, but have had no use of my legs or feet."

Here is a man fifty-five years of age, in good health so far as the stomach, chest and head are concerned, of good intellect and sense, and very gentlemanly in his conversation, deprived of the use of his legs by the ignorance or gross carelessness, or, at the least that can be said of it, by an unpardonable mistake of a physician. The consequence of this mal-practice to this man is beyond calculation. What knowledge is necessary for a physician! What caution in prescribing for the human body! What responsibility resting upon a doctor of medicine! If ever used, with what care should *such* medicine be prescribed!

We have long doubted as to the expediency of administering mineral poisons, and we are more and more convinced that the design of medicine can be answered quite as well, if not better, by other agents more in harmony with the laws of health and life. We were once salivated, and have no desire to be again. We are confident the profession are using much less of the various preparations of mercury now, than they did thirty, or even fifty years since, when the man above referred to was so shockingly maimed, and we are satisfied there is yet room for further progress.

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## SHOES.

MANY complaints are made about corns and swellings upon the feet, and, indeed, they are often very troublesome. Not unfrequently they lead to painful operations, such as the amputation of the toes, especially the great toe, or some part of the foot. We wonder at the foolish practice of the Chinese, in the bungling form and uncomfortable pressure of their shoes, while at the same time the construction of our own is often but little better. We rarely see a shoe or a boot constructed in the form of the foot, making an equal pressure on every part. If this were the case, corns and bunions of the feet would never exist. The toes of our shoes are usually much too narrow for that portion of the foot. Besides, for the purpose of displaying a neat and very small foot, or what is usually termed a *genteel* foot, the whole upper portion of the foot, especially of ladies, is left uncovered, thus throwing the pressure of the shoe in front upon the toes. By this means, the toes are first squeezed against each other, and then pushed out of their natural position. The joints on the projecting points are thus pinched either by the encroach-

ments of the neighboring toes, or by the pressure of the leather. Thus are generated those troublesome things called corns. There are many persons who profess to be corn-curers, but we think prevention here, as everywhere else, is much to be preferred to cure. It is simple and easy; only let shoes be made of the size, and in the shape of the feet. But, alas! how many belles and dandies would this deprive of their pretty feet!! Well, let them have their corns. It helps surgeons.

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## PHARMACY.

[From the Southern Journal of Medicine and Pharmacy.]

WE are gratified to be able to state that this department of the Journal has met with a far more favorable reception than had been first anticipated; not from its lack of importance, but rather from the neglect into which it had fallen among medical men. In consequence of this, we have given to Pharmacy only a secondary consideration, bestowing comparatively less time upon it than upon the other departments.

It will, however, be looked to hereafter more closely, and an accurate account be afforded of all those important additions that are being daily made. We intend adopting certain plans in presenting formulæ, prescriptions, &c., to our readers, which may be regarded by some, as an unnecessary deviation from the truly professional way of attending to such matters; but so fully satisfied are we, that the majority of our readers will agree about the importance of the proposed changes, that we are willing to incur the censure of the few.

1st. The use of Latin names for articles of the *Materia Medica* will be abandoned, whenever there is a well received English name by which to recognize it, or whenever it is used, the English name will be prefixed. The Latin form of prescriptions is fast falling into disuse, and deservedly so, being looked upon as a remnant of the pedantry of the older medical profession; and when it is used, the Latin is not of a very classical description, being oftentimes made up of incomprehensible abbreviations.

The French School have long since substituted, in Pharmacy, their vernacular for the old Latin; and the sooner the British and American follow their example, the better will it be for this branch of medicine.

2d. The names to be given to the medicine will always be



such as their chemical composition indicates, and which can be readily adopted in most of the articles coming from the inorganic kingdom.

3d. The old cabalistic signs for designating ounce, drachm, &c., ( $\text{℥}$ ,  $\text{℥}$ ,  $\text{℥}$ ,  $\text{O}$ ,) will be abandoned, and instead, only two weights be used—grain and ounce; and be written either in full, or be designated by the well known contractions—gr. and oz. The liquid measures will be those ordinarily used—drop, drachm, ounce, pint, gallon, and will generally be written in full. As the ounce will be the only term used in common, to express the quantity of substance, both in a liquid and dry state, we shall always make it clearly understood, when an ounce weight of any liquid is expressed instead of an ounce measure.

To show how the above method of writing prescriptions will compare with the one in present use, the following prescription is subjoined, written in the two ways, and is selected simply because it happens to fall under our notice at the present moment.

Mr. Wickham publishes, in one of the late English journals, a formula by which to prepare the *Mistura ferri composita*; it is as follows:

Solutio pro *Mistura Ferri Comp.*

R. Pulv. myrrhæ,

Pulv. Sacch. alb. aa.  $\text{℥}$  iss.

Aquæ distill.  $\text{℥}$  vj. tere bene et adde

Ess. rosæ  $\text{℥}$  iss.

Ol. Myrist. gr. 40 in

Sp. tenuior  $\text{℥}$  ii. solve, deinde adde

Aquæ q. s. pro.  $\text{℥}$  xii.

$\text{℥}$  i. of this solution added to aquæ  $\text{℥}$  vii. and

Potassæ subcarb. gr. xxxv.

Ferri. sulph.  $\text{℥}$  i., when required,

forms *Mistura ferri comp.* of the Pharmacopœia.

Solution for the *Compound Mixture of Iron*:

R. Pulverised myrrh and

“ sugar, each  $1\frac{1}{2}$  ounces, [then add

Pure water, 6 ounces—triturate well, and

Essence of rose,  $1\frac{1}{2}$  drachms,

Oil of mace, 40 drops, dissolved in

Dilute Alcohol, 2 drachms; then add

Water sufficient to make 12 ounces.

1 drachm of this solution added to 7 ounces of water, and

Subcarb. potash, 35 grains

Sulphate iron, 20 grains, (when required)

forms the *Compound Mixture of Iron* of the Pharmacopœia.

It is useless to ask under which form this prescription is most desirable ; but we shall carry into effect what is proposed, with a knowledge that if nothing be gained, nothing will be lost, except a little time to us as editors.

The above remarks fully harmonize with the views already expressed in this Journal. We were much amused lately in examining, with a practising physician, the recipes of a somewhat popular medical work. In giving them, the author seemed to have followed no rule laid down in any Pharmacopœia, and the language was neither French, English, Greek or Latin, but a kind of mongrel compound of all of them, about as intelligible as that of the Babel-builders. The sooner this relic of the dark ages is laid aside, the more honorable for the profession. ED.

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### ELECTRO-MAGNETISM—OBSERVATIONS ON FIFTY-THREE PATIENTS.

By DR. PROSCH, of Hamburg. (Neues Repert. No. 128, 1845.)

WE select the following from the Southern Journal of Medicine and Pharmacy, a work which no medical practitioner in New England should be without. We have administered the Electro-Magnetism for several of the cases specified in the following table, with much advantage.

DR. PROSCH has been using the rotatory electro-magnet for two years, and although it does not perform all that was at first claimed for it, still it deserves certainly the title of a remedial agent. For such patients as have in vain sought relief from other medical treatment for a long time, or whose complaint consists of some acquired or congenital disorder, not to be cured by usual means, it has generally been of no service.

According to Dr. P., the diseases best suited for its application are—nervous affections, and disordered muscular activity ; but the number of his experiments was too small to determine its action on any particular species of disease. The difficulty of cure increases with the time the disease has lasted, and he complains that several of his patients abandoned the treatment too soon. Notwithstanding this, however, our author learnt its value in one family of diseases, viz., rheumatism, and more particu-



larly chronic rheumatism, in which he considers it a sovereign remedy, dispersing the attacks often at a single sitting. Very old cases naturally require several applications of the remedy. Among the remarkable cures, he cites, under the head of rheumatic paralysis, a case of paralysis of the arm, for which much had already been done, and which was the only case in which any other remedy had to be employed, iodine ointment being used towards the end of the cure, on account of accompanying œdema. He almost removed, or essentially benefited, several times, weakness of the arm remaining after a fall, blow or pressure, and he lays some stress on this, as it is known that this affection, after it has lasted some time, is hardly to be remedied.

He remarks that those cases which are quoted as essentially benefited, remained so. For example, in all the cases of *enuresis nocturna*, as also in some cases of neuralgia, which are set down by him as unsuccessfully treated, there did occur during the period of treatment some remissions, which, however, were not noticed by the author.

The average duration of the sittings was 15 minutes. As an interesting point, he remarks, that the mucous membrane of the bladder is the least sensitive to electricity, while the urethra, on the other hand, is very sensitive. If a metallic catheter is introduced only into the urethra, the electric strokes are felt very strongly; but if it be carried as far as the bladder, the urethra is not at all affected, and nothing is felt. No particular additional phenomena were observed. At the most, very delicate women were deprived of one night's sleep, after the first sitting. On the other hand, he remarked several times a decided influence on the production of the menses, even when a part distant from the abdomen, as for instance the arm, was electrified. With great care, he was unable to determine whether the two poles exercised a different influence on the diseases; apparently, however, the application of the negative pole acted more quickly and powerfully on rheumatic pains. In neuralgic affections, the introduction of the electric current by means of needles, he considers more efficacious than the superficial application by the cylinder. Further observations and experiments, with electro-magnetism, are requisite and desirable,—particularly that this agent, which hardly ever acts injuriously, should not, as it seems about to do, fall into the hands of unscientific men and quacks. The following table, condensed from one occupying 4 pages, gives a view of the 53 cases, and the result:



DISEASES.	Duration of Disease.	No. Treated.	Cures.	Much improved.	Not cured.	No. times electrified.
False Ankylosis, - - - - -	Sever'l mos	1		1		12
Atrophy of Limbs, - - - - -	Congenital	2			2	74 and 25
Peculiar Disorder of Vision, - - - - -	"	1			1	10
" " Speech, - - - - -	10 years	1			1	17
Stammering, - - - - -	Congenital	1			1	9
Deafness, - - - - -	Many years	2	1		2	20 and 50
Peculiar Sensitiveness of Face, - - - - -	5 years	1	1			25
Anæsthesia of Skin, - - - - -	1 year	1			1	16
Feeling of Dryness in Mouth and Weakness of Buccinator Muscle, - - - - -	Sever'l wks	1	1			9
Cramp proceeding from Nerve Vagus, - - - - -	For years	1			1	12
Pain of Face, - - - - -	3 and 4 y'rs	3		2	1	3-16
Twitchings of Neck and Face, - - - - -	For years	2			2	20-74
Cramp in Writing, - - - - -	1½ years	1			1	33
Weakness and Trembling of Hand in writing, - - - - -	3 months	1		1		13
Trembling of Arms, - - - - -	3 years	1			1	12
Weakness of Arms, after fall, blow, &c. - - - - -	Over a year	4	1	2	1	9-27
Peculiar Tingling of Arm, - - - - -	7 months	1		1		26
Rheumatism of Muscle and Facia, - - - - -	Various	11	7	3	1	2-56
" " Kneec, - - - - -	Months	1			1	16
Rheumatic Contraction of Hip Joint, - - - - -	For years	3			3	4-13
" Pain in Hip, - - - - -	1 year	2	1		1	5-13
Rheumatic Paralysis, - - - - -	1 year	2	1	1		2-41
Gout, - - - - -	For years	1			1	31
Disease of Skin, - - - - -	For years	3			3	42-52
Nocturnal Discharge of Urine, - - - - -	Fr childh'd	3			3	6-14
Pain in region of Urethra and Kidney, - - - - -	2 & 5 years	2	1		1	Often.

## LABORING TOO MUCH.

PEOPLE do not have relaxation enough in New England. They too generally have a care-worn expression, from infancy to age; and the fact cannot be denied, that anxiety is a weariness to the flesh. We are all utilitarians in this country, especially in the northern States, hardly affording ourselves opportunity for eating or sleeping in the manner which nature demands—for she can only conduct her chemical operations properly, and re-adjust the deranged vital machinery, while we are quietly slumbering. We recruit ourselves and grow fat during a refreshing nap—but exhaust the system, both physically and mentally, in pursuing to excess the ordinary round of every-day business. “All work and no play makes Jack a dull boy,” is a proverb based on a profound knowledge of the laws of our being.

Females, in New England, are worse off than the other sex in the deprivation of out-of-door relaxation, as custom has made it vulgar to breathe the fresh air of heaven, unless it is done in a very lady-like manner. Hence they make feeble mothers—look thin, sallow, lank, and die by thousands, prematurely, of diseases

that never would have been developed had there been less education of the mind, and more of the body, in girlhood.

A sad mistake is produced by a too implicit belief in the adage that "time is money," since the first object of pursuit is, in consequence, made to be cash. Those who attempt to rest reasonably from their labors, at proper periods, are either afraid of not having enough, or are perpetually reminded that idleness ends in want. So the shuttle flies faster than it ought to go; the farmer cheats himself out of all that is worth having, health, by denying himself and his boys a holiday, because time is money and example is every thing; merchants in cities toil for the immediate benefit of thieves and paupers—paying taxes in proportion to their income—and leave the world unsatisfied, having never found themselves ready to rest and take comfort. We work too much and too long in New England.—*Bost. Med. and Surg. Journal.*

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### Popular Miscellany.

**CREDULITY FED.**—The following from the Salem Observer has been the rounds of all the newspapers, and is excellent pap for the credulous public; but as false and irrational, absurd and unphilosophical, as most of the other *snake* stories which delight our gullible wonder-lovers:

**"Caution to Water Drinkers.**—Mr. James Oliver, of South Reading, ejected from his stomach, on Thursday last week, a live snake, fourteen inches in length, of the common water species. He has suffered much for several years from severe pains in the stomach, causing excessive vomiting and not unfrequently fainting fits. The reptile was undoubtedly taken into the stomach while drinking from a pond or brook, and his sufferings should serve as a caution to those in this, too common, habit. Never drink without inspecting the cup, for the 'serpent may linger among the dregs.'"

If you wish to ascertain whether a begging foreigner, who presents his letters for you to read, but professes not to be able to speak a word of English, be really needy, just refuse to give him any thing, and ten chances to one he will rail at you in your mother tongue as plainly as any other swearer.

Many die every year in consequence of drinking cold water when they are warm.

Some people are so wise that you can never tell them any thing.

There are 956 Smiths announced this year in the New York City Directory, of which exactly one hundred are Johns.

In New York city, according to the Directory just published, there are 204 churches, 91 different newspapers, and 57 other periodicals.

A schoolboy coming one day to that celebrated line of Pope, "A little learning is a dangerous thing," read it,—“A little LAWYER is a dangerous thing !” The boy was right.

It appears by the Congress news that a bill for the admission of Wisconsin has been reported in the Senate. Iowa is already authorized to form a State constitution. So that in the 30th Congress 30 States will probably be represented.

**COURTSHIP IN CHURCH.**—A young gentleman happening to sit at church in a pew adjoining one in which was a young lady, for whom he conceived a most sudden and violent passion, felt desirous of entering into a courtship ; but the place not suiting a formal declaration, the exigency suggested the following text: 2d Epistle of John, verse 5th, “And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.” She returned it with the following: 2d chapter of Ruth, 10th verse, “Then she fell on her face and bowed herself to the ground, and said unto him, why have I found grace in thine eyes, that thou should take notice of me, seeing I am a stranger.” He returned the book, pointing to the 3d Epistle of John: “Having many things to write unto you, I would not write with paper and ink ; but I trust to come unto you, and speak face to face.” From the above interview, the marriage took place the ensuing week.

**A WITTY REPLY.**—A late municipal judge in Boston, as famous for his ready wit as for his lowness of stature, was one day walking with five or six gentlemen of unusual height. “Well, judge, how do you feel, walking with so many tall fellows ?” said one of his companions. “How do I feel ?” replied the judge, “why I feel like a four-pence-ha’penny among six cents.”

“Little boys should be seen and not heard,” as the chap said when he couldn’t say his lesson.

**DR. HITCHCOCK.**—It will doubtless be gratifying to many of our readers, to learn that this able denist is now to be found at his well established office, corner of Court and Stoddard streets. During his absence he has visited Europe, and his numerous friends will of course be pleased again to avail themselves of his professional services.—*Olive Branch.*

**Medical Miscellany.**—Dr. Samuel Kennedy, recently tried at New Orleans for the murder of Mr. Wait, in 1844, was acquitted.—A fatal disease exists among the horses near Cambridge,



Md.—From Havana word comes that there is a great amount of sickness in the American squadron. There is also much sickness in the army on the borders of Mexico.—Dr. John La Conte, of Savannah, has received the appointment of Professor of Natural Philosophy and Chemistry in the University of Georgia.—Cholera, of a domestic origin, is quite prevalent in England, attributable to atmospheric influences.—Indications of the Asiatic cholera have appeared in Spain, which has induced the profession to issue a circular to the people, advising them how to conduct themselves in regard to diet.—Dr. Jones, of Pike, Georgia, is a candidate for Congress.—Drs. Daniel M'Phail, of Tenn.; Geo. Penn and Geo. Johnson, of Missouri, and A. Parker, of Texas, have been appointed Surgeons in the U. S. Army; and Drs. Wm. D. Dorris, of Tenn., Thos. M. Morton and Richard H. Stevens, of Missouri, E. Tucker and Richard P. Ashe, of Texas, Assistant Surgeons.—The weekly report of deaths in Boston last week shows a remarkable state of good health among the adult population, but a mortality among infants unusual even for this season of the year—71 out of the 88 deaths being of children under 5 years!

### Literary Notices.

*William Grant*, or the Little Pharisee. By A. M. C. This little book is an excellent rebuke, not to little Pharisees only, but also to great ones. It well illustrates its motto, "For by grace are ye saved," &c.

*The Fisherman's Boat*; or, Lessons of Kindness. From the German. A book which, if perused and followed, would make every hard heart soft, and every unkind person kind.

*Old Philip's Moral Stories for Children.* The contents of this book show its value. 1. Old Philip. 2. The Pocket Bible. 3. Lame Willie. 4. The Double Discovery. 5. The Old Man and the Artist. 6. The Disappointment. 7. The Sailor Boy. All these stories are well calculated to interest and benefit the young.

*Parables of Spring*: A Book for the Country and all who love it. By S. R. L. Gausen. Who does not love the country; and, especially, in the Spring? For all such, this will be a truly pleasing book.

The above four volumes we have received from the New England Sabbath School Union. They are the first which have been handed us to notice from that Depository, which is at No. 79 Cornhill. They have a large number of good books, and dispose of them at reasonable prices.

*Lives of the Chief Fathers of New England*, in two volumes, have been presented to us by C. C. Dean, Esq., Treasurer of the Massachusetts Sabbath School Society, by whom they are published. They were written by Rev. A. W. McClure for the Society, and revised by the Committee of Publication. The first volume contains the Life of John Cotton, the second the Lives of John Wilson, John Norton, and John Davenport. It will be sufficient that we give the names of the eminent men whose memoirs are here comprised, with that of the talented author, that all our readers may be induced to procure them. Of all the notices which we have seen of these worthies, none will bear comparison with these, for strength and purity of style, appropriateness of anecdotes, and correctness of evangelical sentiments. We are not disappointed in finding now and then a specimen of that vein of wit and sarcasm for which the writer is justly celebrated. They amuse while they instruct, and those who commence reading them will be unwilling to cease till they come to the close; at least this has been our experience.

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### Our Exchanges.

*The Prairie Farmer*, devoted to Western Agriculture, Mechanics, and Education, published at Chicago, Ill., edited by John S. Wright and J. Ambrose Wight, is received, and filled with profitable matter. We are pleased to find these subjects so well attended to at the West. Only Nos. 5, 7 and 8 have been received.

We fear "*The Fountain*" of Dr. Dexter, of Morristown, N. J., is dried up, as we have not seen any evidence of its being a *living* fountain for several months. If it yet lives, what has become of the branch which used to water the "*Journal of Health*?"

*The New York Organ*, Vol. 6. We have received all the numbers, but forgot to notice it in our last. It contains much interesting matter, and we shall be happy to exchange. It is published every Saturday, by John W. Oliver, and sent to subscribers at \$1.00 a year, in advance. Edited by R. S. Trall.

*The Illustrated Botany*, No. 5, for July, has been received. It contains the Mallow, Tulip, and White Lily, the Thorn Apple, and an elegant drawing of the various *parts* of Flowers, by E. Whitefield. It is, like its predecessors, a beautiful and instructive number. We are gratified to learn that this valuable work is gaining a wide circulation. We have also received No. 6 for August, containing the Hops, Wild Flower, Bee-Orchis,



Sun Flower, Mandrake, and numerous parts of Flowers. The description of all these beautiful and useful Flowers is fine.

*The New York Journal of Medicine and the Collateral Sciences.* Edited by Charles A. Lee, M. D. This is a bi-monthly, each number containing 144 pages. We have received the *July number* for 1844, accompanied with an advertisement of the work asking for subscribers. We are much obliged, as it cost us 15 cts. postage only for an *odd number two years old*. We should judge the Astor House publishers to be hardly pressed.

*Illustrated Natural History*, by Dr. A. B. Strong, Author of the American Flora. New York, published by W. A. Waterstone. No. 1, Vol. 1. This number looks fair and promises well. It contains the male and female Lion with her cubs, the short horned British Ox, and the Humming Bird.

*Literary Emporium*, Nos. 1 and 2, for July and August, Vol. 4, have been received. They commence a new volume, and are well embellished with plates and filled with useful reading matter.

*The Young People's Magazine*, Vol. 1, Nos. 6 and 7, for July and August, just received. They are worthy of being widely circulated. Mr. Wellman is doing well for the public in sending abroad these religious works.

*The Christian Reflector.* We have been privileged with adding to our list of exchanges this highly valuable paper. With the Editor, Rev. Mr. Graves, we have long been acquainted. We have sympathized with him in his feeble health, and are happy to find it somewhat improved by his late tour. We also rejoice that his editorial labors will now be lightened by the assistance of the Rev. Mr. Olmstead, late of Chelsea, who has become a co-Editor with him. Mr. O. conducted the paper well while Mr. G. was absent, and, we think, under the supervision of two such men, the Reflector cannot fail of being ably edited in future.

*The Scientific American.* We are happy to add this weekly newspaper to our already numerous list of exchanges. It is published in New York, edited by Rufus Porter, and devoted to the interest of the Mechanic Arts. It occupies an important place, and, judging from the numbers which we have seen, we should think it fills its province well.

*Water Cure and Health Almanac*, for 1847; containing various Hints and Observations concerning Bathing, in its various forms, Occupations, Exercise, Clothing, Diet, &c. Compiled by Joel Shew, M. D. New York. Price 6 1-4 cents.

Has friend Howe's "*Sheet Anchor*" let go its hold on life? It has lost its moorings at our office.

☞ Subscriptions for all our exchanges received at this office.



## RECIPES.

WE do not vouch for the correctness, as a physician, of all the recipes which we publish. They are, however, generally taken from *somewhere*, and we suppose have been used by *somebody*, and any one who is disposed can try them. For our single self, we do not have much faith in *cures* effected by specifics. It seems to us that the great excellency of the healing art consists in putting patients upon a course of either medicine or regimen, or both, such as shall harmonize with nature, and thus leave her free, unincumbered and assisted to effect her healing processes.

ED.

**TO CURE A BURN.**—A lady, preacher of the Society of Friends, in New York, was so successful in curing burns, that many supposed her possessed of the power of working miracles. The following is the receipt for the medicine :—Take one ounce of bees-wax, with four ounces burgundy pitch, simmered in an earthen vessel together, with as much sweet oil as will soften them into the consistency of a salve when cool—stir the liquid after taking from the fire, until quite cool. Keep it from the air in a tight box or jar. When used, spread it thinly on a cloth and apply it to the part injured. Open the burn with a needle, and let out the water till it heals.

**FOR THE TOOTHACHE.**—If caused by a cold, a ginger poultice is the best remedy. Wet a thick flannel cloth in scalding vinegar, sprinkle it thickly over with ground ginger, and bind it on the face when going to bed.

**TO PRESERVE CORN.**—Pack the corn down in clean tight casks, and with pickle sufficiently strong to preserve cucumbers. It should be put down in the husks, and kept secluded from the air by the brine, so as to prevent fermentation or decomposition. Corn so preserved, it is said, will keep for any length of time, and will be sufficiently fresh for the table when it is boiled.

**GOOD FARMING.**—The best and most pithy definition we ever heard of good farming, was given by Mr. Kane, at a late agricultural meeting in Dorsetshire, England. He said he fed land before hungry, rested it before weary, and weeded it before foul.

**TO DESTROY MILDEW.**—Mr. Haggerston, who obtained, a few years ago, a premium from the Massachusetts Horticultural Society, for the discovery of a mode of destroying the rose-slug, says that a weak solution of *whale-oil soap*, in the proportion of two pounds of soap to about fifteen gallons of water, or weaker, will check and entirely destroy the mildew on the gooseberry, peach, grape vine, &c.

**GRAPE VINES.**—A few handfuls of guano dug in and about the roots of the Isabella grape vine, will produce unparalleled luxuriance.—*N. Y. Sun.*

## EDITORIAL NOTICES OF THE JOURNAL OF HEALTH, &amp;c.

THE reader will find a few of these notices in our 4th number. We here add a few others. It is gratifying to find our brethren of the Press interested in our humble work, and ready to say so much in its favor. Many of these notices are from gentlemen with whom we have not the honor of a speaking acquaintance.

*From the Chronotype.* "Journal of Health. The June number of this very healthy Journal is on our table in bright season. It contains much valuable and interesting matter. An article from Rev. Hubbard Winslow on premature old age is worth a year's subscription. We give a sample of it."

*From the Christian World.* "The June number of this Journal contains much interesting matter. An article from Rev. Hubbard Winslow, on premature old age, is worth a year's subscription.

*From the New England Washingtonian.* "Monthly Miscellany and Journal of Health. W. M. Cornell, M. D., Editor. Office 12 Franklin street, Boston—terms, \$1 per annum. This is a most excellent and instructive publication, containing many useful hints upon health, education, &c., furnished by some of our most celebrated medical and scientific writers. Each number contains a variety of poetry and miscellaneous articles, which cannot but prove acceptable to the general reader; thus blending the ideal with the real, or in other words, tickling the mind while learning us how to physic the body."

*From the Sheet Anchor.* "The Journal of Health and Monthly Miscellany. We have received the first five numbers of this cheerful looking magazine. It is edited by W. M. Cornell, M. D., and is published monthly at \$1 per year. We hail it with pleasure, and believe it will prove a valuable periodical. We wish it all success."

*From the New England Washingtonian.* "Journal of Health—monthly. W. M. Cornell, Editor. The July number contains well-written articles from Drs. Walter Channing, G. O. Stearns, J. Holt, Rev. E. H. Chapin, and others. This publication contains much valuable information in regard to health, which alone should recommend it to the patronage of those who wish to enjoy the greatest and best of all earthly blessings."

*From the Hingham Patriot.* "We have been favored with a new exchange, entitled 'The Journal of Health,' a periodical printed in Boston. W. M. Cornell, M. D., is the editor. It is well filled with useful and interesting articles, not so much on the mode of curing diseases, as upon the more important part of the business, how to prevent them. We suppose that the editor believes in the old adage that 'an ounce of prevention is worth a pound of cure.' It is also filled with a variety of interesting matter on other subjects. In short, it is a respectable publication, and we should judge that the editor was well qualified for his task. We trust his labors will be rewarded."

*From the Barnstable Patriot.* "Journal of Health, and Monthly Miscellany. We have received the first few numbers of a new medical and miscellaneous publication, edited by Dr. Cornell, of Boston. From a cursory perusal of these, we think this work better adapted for general reading, or the uses of the family circle, than periodicals which treat more definitely of diseases and their remedies. Its miscellaneous selections are made with regard to the promotion of health, both moral and physical. The April number has an excellent article from the pen of Rev. Hubbard Winslow, on "premature old age," from which we must make some extracts, if not the entire copy. There is another good article on the poisonous nature and effects of tobacco."

*From the New York Organ.* "Among our recent exchanges is the Boston Journal of Health, published by an association of physicians and literary gentlemen. It is the best Health Periodical for the general reader in the country, and ought to be taken in every family. One dollar a year."

*From the Teacher's Advocate.* "The Journal of Health and Monthly Miscellany, edited by W. M. Cornell, M. D., assisted by an association of physicians and literary gentlemen, is the title of an excellent periodical, published by the Editor at No. 12 Franklin street, Boston. This new and interesting department of magazine literature, opens a wide field for usefulness. The mass of the people have paid but little attention to their physical constitutions and the means of preventing or curing diseases, mainly because their subjects have been enveloped in technicalities unintelligible to general readers. This excellent monthly visitor should find its way to every family, having the ability to pay \$1 per year for it. The physician will find it free from charlatanism, for the Editor does not, as is too often the case, assume that quackery is the only thing that can be made popular with the mass. His object appears to be to divest that portion of medical science of its hard nomenclature which he deems of general interest, and present the same in a more attractive style than is usually adopted by medical writers. We welcome it to our exchange list, and shall draw largely upon its columns."



# JOURNAL OF HEALTH ADVERTISING SHEET.

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Mr. Hammond was informed, by a letter dated the 25th of the same month, that he could be furnished with an improved article. To this he replied, by a letter of Jan. 5, 1845, of which the following is an extract.

‘ I am so well satisfied with the kind of truss that I had of you, I wish you to send me just such a one. I have worn many kinds of trusses since my rupture, that took place some twenty years ago, and of the several kinds I find none so easy and comfortable as the one I purchased of you in June, 1839.’

Notwithstanding this, one of the improved trusses was sent him, which he thus acknowledges, under date of March 17th, 1845:

‘ Your letters of the 16th and 17th ult. are both received, also the box containing the truss, which I must say I am highly pleased with. It fits me very well, and I shall endeavor to do whatever lies in my power to assist you in selling.’

Ap. tf.

JAMES F. FOSTER.

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Pittsfield, May 27, 1846.

June 10—3m

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Nov. 12.—cowly.



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Ap.

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
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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

“Health consists with Temperance alone.”—POPE.

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VOL. I.

BOSTON, OCTOBER, 1846.

No. 10.

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AMERICAN WOMEN.

BY REV. H. WINSLOW.

A PAMPHLET has just been published by the Harpers, written by Miss C. E. Beecher, on “The Evils Suffered by American Women and American Children: the Causes and the Remedy.” To this is also appended “An Address to the Protestant Clergy of the U. S.” The pamphlet costs but 10 cents, and ought to be in the hands of every American, whether man or woman. It is a production of noble intellect, nobly directed. It is too late to say that the intellect of woman is inferior to that of man, or that it cannot be as loftily and usefully employed. We here see the fruits of early thorough training in Languages, Mathematics and Philosophy, as opposed to that superficial drilling of many fashionable schools, which does little else than enfeeble the mind, and fill it with vanity and conceit. It is, doubtless, true, that Miss Beecher is gifted with high native endowments; but there are thousands of young ladies in our land who can rise as high, and shine as conspicuously, in the great work of elevating and saving humanity, if, with the same high purpose, they will give themselves to the same culture.

But this is aside from the purpose of the present paper. The pamphlet alluded to has main reference to the *intellectual* and *moral* condition of American women; but it makes

some very instructive and important allusions to their *physical* and *social* condition. She would have the young ladies of our land, as a class, direct their thoughts more to the cause of *education*. She would have as wide and as glorious a field opened to female enterprise, in the great cause of teaching, as is opened to the other sex in the three Professions. Teaching is a Profession—the most comprehensive of all—and as fully open to woman as to man.

It cannot be doubted, that the social and physical condition of woman is greatly depressed by the unnatural, arbitrary, subjected position to which custom has condemned her. Until she has independence enough to say, *I will* be educated as a woman ought to be ; *I will* make my health, heart, intellect, usefulness, my first study, despite of custom ; *I will*, to my education at school, add a thorough training in all the domestic duties ; *I will* refuse to be married till I am twenty-five years old, or, at least, have the maturity of preparation which that age ought to realize ; *I will* calculate on a long, useful, happy life—devoted to my future family and the welfare of coming generations, and not on the delusive pleasures and vanities of the few fleeting hours of life's glittering morning.—Until she can effectually say this, she has yet to take the first step towards that excellence to which she ought to aspire. Hers must be the bitter regret—bitter indeed, and surely hers. There are no two ways here. Sin against nature is sin against God, and equally sin against our own souls.

After speaking of the large demand for female teaching in our land, and of the high motives inducing young ladies suitably to cultivate their powers and enter this field of usefulness, our authoress adds : The teacher “goes to rest at night, reviewing with gratitude the results of her toils ; and, as she sends up her daily thanks and petitions for her little ones, how does the world of peace and purity open to her vision, when, by the river of life, she shall gather her happy flock, and look back to earth, and on through endless years, to trace the sublime and never ending results of her labors. O, beautiful office ! sublime employment ! when will it attain its true honors and esteem ?” Such is the language of one who has been more than twenty years a teacher.

Designating the causes of so much feebleness and premature mortality of females in our country, the same



writer remarks: "Medical men point out this want of worthy objects to excite, as the true cause of a large class of diseases of mind and body that afflict females of the higher classes, who are not necessitated to exertion for a support, especially those who have no families. And the greater the capacity, and the nobler the affections, the keener is this suffering. It is only small and ignoble minds that can live contentedly without noble objects of pursuit. There is a restless, anxious longing for the know not what, while exciting amusements are rarely sought to fill the aching void. Every young lady might, the moment she leaves the school room, commence the exalted labor of moulding young minds for eternity; who, again, would transmit her handiwork from spirit to spirit, till thousands and thousands receive honor and glory from her hands. But the customs and prejudices of society forbid; and instead of this, a little working of muslin and worsted, a little light reading, and a great deal of the high stimulus of fashionable amusement, are all the aliment her starving spirit finds."

The very extensive acquaintance of Miss Beecher enables her to speak of the *health* of American women with great assurance. "A perfectly healthy [woman]," she writes, "especially a perfectly healthy young mother, is so unfrequent among the more wealthy classes, that it may be regarded as the exception, and not as the general rule. The number of those whose health is crushed before the first few years of married life are passed, would seem incredible to one who has not investigated the subject. To ill health and poor domestics, in a great majority of cases, are added *total inexperience and ignorance* in all the most difficult duties of a wife and mother." If our young ladies will read and ponder the following "sketch not from fancy," by this observer of facts, perhaps some of them will be less impatient to assume the responsibilities of the wife and mother: "See that young mother, sitting by the disturbed slumbers of her sick infant, while her puny elder boy is fretting for his morning meal. She has passed a sleepless night—is sick and weary—her only domestic has forsaken her—her hair is dishevelled—her dress discolored—her countenance pale and haggard. That was the bright young girl, who, four years ago, had not known sorrow—the darling of her father—the pride of her mother—the



pet of her brothers, and the cynosure of fashion and pleasure. She had read, in novels and magazines, that marriage was the climax of woman's happiness; and, when the noblest and most beloved wooed her to enter this fairy land with him, she joyfully gave her hand. And now she is sitting in mute desolation, recalling her past brilliant career—her mother's love—her happy home." "When I so often see gay young girls, in one short year, changed to the pale and anxious wife—directing a complicated household—managing wayward domestics—nursing a delicate infant—trying to accommodate to a husband's peculiarities, and harrassed by a thousand cares; and then have seen, too, how gently, how patiently, how bravely, they give up gay pleasure, and tend to their heavy toil,—I know not whether most to pity or admire. But I have known so much sickness, sorrow and discouragement among the young mothers of this land, that I seldom see a young bride led to the altar without a pang of the heartache."

What sympathizing heart has not often felt the same? The prostration of health among the thousands of young American wives and mothers, is surely a subject that calls for the most intense consideration. The calamity *must* be averted, or the Anglo-Saxon race will, not long hence, be among the things that *were*.

More attention must be paid to the early physical training and developement of children. Our young Misses must be more temperate in their pleasures and appetites—more devoted to healthful activity, sober study and useful industry. They must, like the goodly women of another age, forgo novels, and theatres, and sugar plums, in favor of mental culture, domestic labor and wholesome food. If they finish their course at school—which should be pursued with no less reference to their physical and moral, than to their intellectual improvement—at the age of twenty, they must not rush straight to the bridal altar, as though impatient to be sacrificed; but devote some three or four years to training in the domestic duties, to teaching, and to advancing their general knowledge and their health to a condition adequate to the burdens to be assumed. Then the young wife will not be crushed, as now she too often is. Instead of being a feeble, blighted, drooping patient of the doctor, and candidate for the grave, at thirty, she will be, even at fifty, a blooming, healthy, happy wife

and mother; and, at seventy-five, she will adorn the thanksgiving chair, amid the caresses and benedictions of children, grandchildren and great-grandchildren.

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## PHYSICAL EDUCATION.

[For the Journal of Health, by Walter Channing, M. D.]

WE have considered Physical Education in its relations to health;—we have seen how its neglect leads to invalidism—that condition which, if it, as it often does, allows of mental and physical activity, for the most part renders it laborious, painful and unsatisfactory; and we have also seen how the same thing predisposes to acute diseases. Persons of neglected physical culture are thus either for the most part actual invalids, or are prone to become seriously such by slight causes. We have also seen how character, as well as conduct, or the ability to act, come to be affected by the same thing.

Very little has been said of the *means* of physical health. This part of our subject has occupied a great deal of attention of late. Books of various merit, and of various sizes, are constantly appearing, which, in more or less detail, point out the means of preserving health. There is no great fear of men, or of women, as *masses*, taking too good care of themselves in this regard. Some have thought that *too much* care may sometimes be taken, or that sort of mental invalidism be produced which will lead the *individual* to be over anxious lest he violate some natural law. A somewhat morbid conscience may in this way be produced, and ones life be so passed in a state of fear on the subject, which might be as bad, and as direful, as would be a more positive form of disease. Said a hale, stout looking man of about forty, one morning at breakfast table, to a young lady presiding, “Did you put a half, or a third, part of water to my cup of milk? I think it tastes a little stronger than usual.” Said his host, (my friend was a visiter,) looking out of the tail of his eye, “I do not believe it will hurt you.” Said an intelligent man one day, “Books on ‘preserving health’ seem written for invalids—for sick people—and to *restore* health, rather than to *preserve* it.



They speak to weak stomachs, and tell how to give them strength ; now I can eat everything, as we say, and digest it too, and I should not be unwilling to know how to mix things right there, but I do not want to know how to get a stomach. Why should I measure my meat, my bread, my water ? or be very anxious about the time when, how long, and how often I should eat. I am in *perfect health*—the books would seem to tell how I may be better.” Two very different classes of men are here alluded to ; one embraces those who live in daily fear of being sick, the other includes those who have no fear about the matter. They are both reading men, have leisure and fortune, and would like to use both to some, not undue, personal benefit.

Now, what is to be done with these two very different classes ? Which means of health are to be addressed to them ? To the class represented by the man of *milk* at breakfast, it makes very little odds whatever recommendation may be. Advice may be asked, for such are very desirous of that form of sympathy which interest in their complainings may produce, especially when it expresses itself in advice. But be convinced your counsel will never be taken by such ; they have settled the matter for themselves ; they are “turned unto idols ; let them alone.” The other class, namely, your men of full health, and large livers, will not, probably, trouble you. They read the books, indeed, but they pursue their own course. I will suppose them to be *temperate* persons, with a due sense of character,—are cheerful and contented. They will not be very likely to wish to reform in any of these respects, and will be very apt to go on as they have done. But, whether taken or not, there is counsel which these may profit by. Time, with them, goes on as it does with all other living men, and its changes come. What may be tolerated in earlier life, may come to be less well borne as age advances. He who was very active, and of perfectly proportioned frame, comes gradually to fill up and out. He grows fat. His weight has increased, but not so the frame to carry it. The excretions have diminished. He is more easily fatigued than formerly. He puffs and blows somewhat if he hurries in walking, and up-hill walking is *up-hill* work indeed. Now, with these physical developments, or changes, former habits may not well endure. The old diet, or the quantity of it, may not be needed or quite salutary. The appetite



may crave it, and the stomach may still hold it. But it is not well disposed of, or it involves existing or coming annoyances. Such states predispose to disease. Sometimes diseases, which may come upon the predisposition, are the most grave that flesh is heir to, and, most suddenly, death may occur! Sometimes very singular transformations may be noticed—one of these is the loss of flesh. Sometimes this occurs so rapidly that the skin, which has been long over-distended, may have lost its elasticity, and hang loosely about the person as something he might remove as he does his dress.

Here are cases for physical culture—for the application of the rules of living—for the use of the means of health. Sudden changes in old habits of living need not be made; still some accommodations to existing conditions, as circumstances may demand, are among the very last means of health, and of prolonged life. One change in habit deserves notice:—A man has been very active; he has, either in his profession or for pleasure, exercised a great deal; his appetite has been good, and he has safely indulged it because he has earned it, and will well dispose of it by his active life. He grows older, and, as we have seen, loses either the disposition, or the power to exercise as freely as he has done. The mind is sometimes most active in this change, for the muscles may be quite able to do more work than the will may command. Now if a man would secure to himself the most comfort in age, let him be careful not to yield the habits, which for years have given to him health, to caprice, whim, or indolence. He may now, with a determination, a settled purpose to live on much as he has done for years long past, preserve the old habit, and with it health. The self-indulgent man is more likely to suffer at such times as this; it may be with him one of those periods of life which have been noticed by ancient and by modern, which comes of that *periodicity* which is so much the law of our being that we cannot wholly escape its power. A temporary change occurs extensively in functions, and the health may even be disturbed; but the time of said revolution is not ordinarily long, and he who would not be permanently disturbed by it, must not part with habits which have been the conditions of previous health.

Men grow old too soon; they bind themselves in years, and suddenly wake to the idea that they are old. They

say so, at least, and what is often said or felt, is very apt to get the force of fact. Such men get the habits of the old ; they walk slowly ; they stoop ; they demand indulgences. Society and friends often concur to give force to the impression, and men are "left out," are forgotten, who might have exerted very useful influence, and have had much enjoyment from old sources. All this impairs health ; it helps to form predispositions to disease, and shortens life. In New York certain men grow old according to law. These men are lawyers, the most eminent, and the most distinguished. Thus, the life of a judge ends at sixty, and he leaves the bench when he may be the best able to do the state the most service. Look to England ; there your Eldons and your Lyndhursts, and hosts like them, are, at eighty and upwards, in the full vigor of intellectual and physical manhood ; they do more work than an American jurist ever thought of ; they are on the woolsack in Parliament half the day, and in the eternal Chancery service the rest of it. Men do not grow old in England—they are not made so by law, or otherwise. We have now and then instances of health and activity in men of many years, nay of many infirmities. Some men will not give up ; you may knock them down, but they will not yield. At a hundred years of age the late Dr. Holyoke, of Salem, was an out-of-door, active man. He was cheerful ; his mind was vigorous, and equal to customary duty. I remember another Salem man who passed the better part of his life in Boston. His fame is over the world. He was an infirm man, but he was of indomitable will. As long as he could keep about he was active ; his step was light, quick, and cheerful ; he was as full of generous, bright, and joyous feeling as a child. A child would have felt in his presence that he was with one who could frolick and play with him. He did not give up till disease stopped him. The organs failed, but the informing spirit never ceased its divine ministries. I have known men who, by certain discipline, have kept off disease, or infirmity, and were active, and enjoyed life unto very old age. I have known an annual voyage across the Atlantic, and a short residence in the various cities, and amidst the different customs and habits of Europe, to give a new start to life. A new lease has been taken out ; and what threatened breaking up, was checked, and a useful happy life lengthened.



Sometimes very different means are pursued. The man who is getting into years, as the phrase is, instead of pursuing the plan of a wise hygiene, enlarging and modifying his method of physical culture, gets into the wild domain of *quackery*, and seeks in what has cured every thing, and every body, the means of his own health. This is a wide subject, and I must defer it.

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## EDUCATION, SCHOOL-TEACHING, &c.

(Continued from page 265.)

How can moral instruction be communicated in school?

If, as is generally admitted, the conscience is what is to be specially educated to promote morals, then the question before us is, How shall we awaken and cultivate the conscience? Conscience is implanted in us by our Creator—but it may sleep;—how, then, shall it be awakened? If it slumbers, the fire may be rekindled by direct addresses to it. This is the manner in which Jesus, the great Teacher, aroused it. He directly addressed it. “Be ye perfect,” said he; “Seek ye first the kingdom of God and his righteousness.” The teacher must make the child familiar with his duties as they are pointed out in the Holy Scriptures.

The great question with the child must be, What is right? He must be made to understand that all such questions, as, Is it expedient? What will the world say of it? Will it promote my interest? must give place to, *Is it right?* Is it consistent with the law of God?—with my duty to him and my fellow men?

The attributes of the Creator, and the relation of the child to him, should be fully unfolded. The conscience must not only be awakened, but instructed. And how much is there in the perfections of God to call forth the admiration of the human powers! How many striking illustrations of the *goodness* of God may be drawn from the works of Creation. Creation speaks forth, also, his *wisdom*. What better illustration of this than these bodies, so “fearfully and wonderfully made.” The *power* of God is seen, also, in the same work. How visible is it in the



vastness of the Creator's works; in the sun, moon and stars; in the perfect regularity with which they move?

Next to a *reverence* for him, is our duty to our fellow creatures. This is comprehended under the second great command, which is, "Thou shalt love thy neighbor as thyself."

It is feared—yea, more, it is generally *believed*—that there is almost a total neglect in communicating instruction in this all important business. This dearth of instruction in schools may have arisen from a belief that the duty is sufficiently attended to at home.

But such, we shall find, is rarely the case. Comparatively, but a small number of parents are capable of giving this instruction as they ought, and a still smaller number feel the importance of it, or have a disposition to impart it; and if they had a disposition, they are too much occupied in other things. The instruction, then, is not given at *home*.

Possibly, then, the neglect of giving it in schools may have arisen from the belief that it is sufficiently communicated from the *pulpit*. But, upon examination, we shall find that this is not the case, for many children rarely attend church; others not at all; and to many the instructions of the pulpit are not adapted. The addresses of the pulpit are usually to *adults*; and if they are occasionally made to children, they are generally upon the subject of *religion*. The school system is a *social* system, designed to qualify the child to grow up mindful of the rights of others; to make him a good citizen, a pleasant neighbor, and the noblest work of God—"an honest man." Here, then, above all other places, instruction in social duties should be given.

It is often said respecting diseases of the body, "An ounce of prevention is worth a pound of cure." It is difficult to see why this maxim does not hold equally true relative to moral diseases. Indeed, men are beginning to understand and to practice upon this principle in moral and in social duties. It is much better to prevent, than to punish crime.

(Our meaning here has been well expressed by one who has spoken out on this very point:) "A merciful code of school laws may be made to take the place of a sanguinary code of criminal laws. Good schools are better than bad

jails; a kind schoolmaster is a more useful member of society than a savage executioner; capital instruction is better than capital punishment; it is better and easier to teach a boy to love a heavenly Judge, and keep his commandments, than to teach a man to fear an earthly judge, after he has broken the commandments; it is pleasanter to spend a long life in the service of God and mankind, and the enjoyment of health and prosperity, than to divide a short life between the poor-house and the prison, and end it on the gallows; it is better to prepare men to fill their own pockets honestly, than to tempt them to empty their neighbors' dishonestly."

In view of truths like these, we may well say, Of what vast consequence are our schools! How momentous is the responsibility of an instructor of youth! He is called to perform a great work. I prize the teacher of youth; not wholly, I think, because that is my business, but because it is an important business;—one which, when performed aright, lays deep and strong the foundations of equity, justice and truth.

I would combat, then, to the utmost, any effort or attempt to introduce into our schools any practice which is calculated to lessen or destroy the moral sensibility of the child. I would use all lawful means to expel such attempts from our schools, if they have already found an introduction there.

If *I* cannot profit without your losing, is it right for me to profit? If my pride, or ambition, or emulation, if you please, cannot be gratified but at the mortification of your pride, and the lowering down of your ambition, and the annihilation of your emulation, is it right that I should be gratified at your loss? But is not the principle which we have been combatting precisely this,—If I gain, you must lose? So it is with the gambler. From all such gambling in our schools, I say, "Good Lord, deliver us."

I doubt not the time will come, and that at no distant day, when the whole system of which I have been speaking will be discarded—nay, reprobated, even. There may be, and there will be rivalry; but it will be the rivalry of *one's self*, not of a fellow student. Such rivalry will be honorable, and a blessing to the world. It will not be the foster mother of all that is bad.



## ATTENTION TO HEALTH A MORAL AND RELIGIOUS DUTY.

Some men's morals and religion are singular things.—Such speak of the duty of preserving health as something wholly aside from morality or religion. We think very differently. The duty which we owe to health is one of the first in morals and religion. The inspired writers speak of attending to health as of paramount importance. When Timothy was sick, the apostle Paul, his spiritual Father, prescribed *wine*, instead of *water*, for his recovery. When the Jews would have eaten swine's flesh and shell fish, and eels and birds of prey, with other abominable things, Moses, by divine authority, and from regard to their health, forbade them. Daniel and his companions in captivity, in the luxurious Persian Court could not, from regard to their health, eat of those luxuries.

Though men in our own day generally do not consider the attention to health among moral or Christian duties, yet it unquestionably is so, and there have been many eminent men who have viewed it in this light in every age. Dr. Knose enforces this view of the subject in the following language: "Every man of sense will make use of all the known methods of securing his health, were it merely on selfish motives, and for the sake of preserving his faculties and preserving his life. But, omitting all selfish regards, I cannot help thinking that an attention to the preservation of health is an important duty."

I do not recollect that it has been often recommended as a duty. But since our health is greatly in our own power; since we all enter into the world to engage in many active and necessary employments, and since the want of health will render us incapable of them, I cannot help thinking that the care of our health may be numbered among the duties of indispensable obligation. A sound constitution of body is a blessing of heaven; and not to bestow the utmost vigilance in preserving a pearl of so inestimable a price, is a contempt of the gift, an insult on the giver, and an impious ingratitude.

It is commonly said that he who wants the advice of a physician in the regulation of his usual diet, after the age of forty, wants, also, understanding—a defect which no physician can supply. It is, indeed, certain that before the



age of forty, a sufficient degree of experience of what may be agreeable or disagreeable to the constitution might have been collected. But, alas! few of us are willing to do all that we are able; few of us are so attentive in the first portion of life to the animal economy, as to remark, with accuracy, the causes of those slight indispositions which are occasioned by accidental excess in the gay and thoughtless hours of convivial enjoyment. We submit to them, however they may undermine the constitution, from supposed friendly and benevolent motives. We are apt to think that it would be too selfish to refuse to partake of the enjoyments of others merely to preserve our own health. The midnight assembly and the luxurious banquet, are less sought for their own sakes, than from good nature and a sociable disposition. But, perhaps, if we considered that we were not taking care of ourselves merely on our own account, but for others—for our parents and our children—for our friends, and for the public, we should not deem a scrupulous regard to health, though it may lead us to avoid the feast and the revel, either ungenerous or unsocial. It would appear in the light of a very serious duty, derived from an obedience to the will of heaven, and from the regard we owe to our neighbor; and we should be obliged to confess, that the nominal pleasure of excess ought always to give place to real duty."

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## AMERICAN INDEPENDENCE AND EMANCIPATION FROM INTEMPERANCE.

(Concluded from page 268.)

8. The declaration of American independence, and the consequent revolution, were events unparalleled in history, and gave us a name and honor through the world.

The declaration was received by the people with transports of joy. Feeble colonies, without an army or navy, established government, revenue, munitions of war or fortifications, and stepped forth against veteran armies and achieved their liberty. Great Britain, their oppressor, acknowledged their independence, and the other nations of the earth followed her example.

The temperance reformation is an event unparalleled in the history of the world, and has given us praise and honor among the nations of the earth. When Dr. Hewitt, one of the American champions of temperance, visited England and France, and lectured on the subject, it was acknowledged by those nations, that light had come from the West, contrary to the course of nature; as it had always, both literally and morally, proceeded from East to West. When Drs. Reed and Matheson visited the American churches as a delegation from the Congregational Union of England and Wales, they spoke with wonder at the astonishing progress of the temperance reformation in this country. When Drs. Codman, Humphrey and Spring, and later delegations, visited England, there was no subject which so interested a British audience, and drew from them such applause, as their representations of the progress of temperance in America. As the American revolution gave a shock to all the powers of Europe, so the temperance movements in this country have been felt round the globe. Requests have been sent to America for light on this subject, and for temperance publications from England, France, Ireland, Scotland, Sweden, Russia, Asia, New Holland, and the islands of the Pacific.

Truly the temperance reformation, like the emancipation of the American colonies, has been a bright star, hitherto rising higher and higher, and exciting the wonder and astonishment of more than half the globe.

9. If our civil liberty is not abused, and God, for our national sins, does not permit us to dig our own grave, and lie down in it to rise no more, our independence will prove a blessing to generations yet unborn. Where is there a nation on the face of the globe, possessed of a country and a constitution like ours? Compare our civil institutions, our literary and religious privileges, with those of other nations, and they throw far back into the shade the most highly favored portions of the eastern world. But these privileges are but the legacy of our pious forefathers.—They were full-blooded republicans. They would bear no tyranny either in Church or State. And as long as our nation lives, the signers of the declaration of American independence will be venerated as patriots of no ordinary stamp. As long as our nation exists, their chivalrous deeds, and their acknowledgments of their dependence upon God,



will be admired and venerated by their descendants. As long as the American eagle spreads her wings, "our lips shall tell them to our sons, and they again to theirs."

If the friends of temperance prove faithful, and the cause progresses, as we believe it will, unborn generations will reap a glorious harvest by our emancipation from intemperance.

The amount of good accomplished—the money and time—the peace and health—the reputation and honor—the number of lives saved from a drunkard's grave—the number of females saved from being doubly widowed, and children orphaned—the blessing reaped from staying that tide of moral desolation, which, like an overflowing scourge, was sweeping over our land, and fast laying waste the fairest portion of the world—will not and cannot be told, till that great day, for which all days were made, shall disclose them.

This mighty river, which seemed at first but a little rill—which sprung up in the hearts of a few sons of New England, and which has been already augmented by hundreds and thousands of tributary streams, and which is now making glad every portion of our land as it rolls on its smooth and equal course, will bear down on its gentle current, to the latest posterity, liberty, civil and religious; science, human and divine; peace, national and domestic; reputation, honor, plenty, health and happiness. I anticipate the period when this nation—the asylum of the Pilgrims, the cradle of liberty and the glory of all lands—shall be totally emancipated from the accursed beverage of intoxicating liquors; when the pulpit, the bar, the hall of legislation, the shop of the merchant and mechanic, and the field of the husbandman; when every room in every house in the land, from the cellar to the garret, and every vessel on the water, from the cabin of the gallant ship that doubles Cape Horn, to the forecastle of the smallest sloop, shall be kept pure from this scourge of our nation—this moral miasma—this deadly upas, which for years swept to a drunkard's grave thirty thousand human beings; among whom were many of the fairest forms and brightest intellects—around whose lips the smile of beauty ever played, or from whose eyes the lightning of thought ever flashed, or from whose tongues the thunder of eloquence flowed. Then shall New England be as it once was—distinguished



above all lands for moral and religious principle ; then shall our daughters be as corner-stones, polished after the similitude of a palace, beautiful as Tirzah and comely as Jerusalem. Then shall our sons consecrate the best of their days to the service of God and their country. Then shall they, in the pulpit, be like Apollos ; in the church, like Aaron and Hur to Moses ; in the forum, like Tully and Demosthenes ; in the battle field, (if battle field there be,) like Washington and Lafayette ; and in the vineyard, or at the plough, like Abdolonymus, the Roman, or Elisha, the son of Shaphat.

Our ancestors signed the declaration of American independence. We rejoice that they did it.

In conclusion, my respected hearers, I have only to ask, Will you sign the declaration of American independence from all intoxicating liquor ? Let this be done, and we shall be free indeed. As you wish to be free from the oppressor, I press you to sign this declaration. Suppose all felt on this subject as one of the soldiers of the revolution did, when the constitution of a temperance society was presented to him. As he was about to sign it, some kind friends attempted to dissuade him from it, by telling him that he would injure himself ; that he was aged and infirm, and had need of the stimulus, and that he would soon die without it. The veteran of seventy-six replied, "It is true I am aged and infirm, and I have long used a little spirit, supposing that I needed it. But when my country was in danger from foreign oppression, I was sick ; yet I arose from my bed, shouldered my musket, and marched to the aid of my friends, to rescue my country from oppression. My country is now in danger ; a mightier oppressor than Great Britain has his grasp upon her ; and the temperance society is the only remedy. *I'll sign the pledge, I'll sign it.*" If every lover of humanity, and every friend of his country, felt like him, we should indeed be a *saved* people ; saved from a far greater oppression than could be laid upon us by any nation on earth. I ask, then, Who of you will sign the declaration ? Or, rather, Who of you will *not* sign it ?

But the temperance reform, in its *moral* tendency, far out-shines the effects of any thing performed by the patriots of seventy-six. One man, liberated from a moral thralldom, is a vast conquest. "He that ruleth his spirit is better than he that taketh a city." But, in a religious point of view,

the temperance reformation has done wonders. It has often prepared the way of the Lord, like John the Baptist. It has been the harbinger of many a revival of religion. It has raised hundreds and thousands from the lowest state of degradation, and introduced them to the sanctuary, and thence to the kingdom of heaven. Let us go on, then, my friends, in this blessed enterprise.

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## LUXURY AND EXTRAVAGANCE.

The following article has been furnished for us by Rev. T. T. Waterman, of Providence, R. I. It is exactly to our purpose, and speaks forth the "words of truth and soberness" on the self-indulgence, luxury and extravagance of the age.—ED.

The tendency of the age to self-indulgence and consequent effeminacy, is proverbial. Wealth increases, and with it the means of pampering a vitiated and vulgar appetite. The intellectual is thus overcome by the animal, and civilized man—he who is endowed with the impress of an angel, in not a few cases, sinks beneath the level of the savage and the brute. The highest compliment now passed from man to man, seems to be in affording each an opportunity of luxurious and enormous eating and drinking,—and, in cases not unfrequent, the greatness of the patriot and the scholar is made to depend more upon the size of the stomach, than of the heart and the head—more upon the capability of appreciating beef, fish and fowl—brandy, gin and wine, puddings, sweetmeats and pies—than upon thought communicated, reason exercised, or truth made brilliant and attractive. Hence we hear of literary, scientific, historical, agricultural, commercial, mechanical, political, ecclesiastical and all other possible kinds of suppers, dinners and feasts! The great ruling passion seems to be what shall we eat, and what shall we drink! The mania spreads from high to low and from rich to poor—from the judge to the criminal—the professor to the student—the teacher to the pupil—the wise man to the fool—all appear to regard eating and drinking, in some of their forms, the chief if not only end of man! They eat at home and



abroad—in the parlor and the study—the counting-room and the office—on the exchange and in the court-house—in the stage and in the car—on the wharf and in the steamboat—in the hotel and the reading-room—the lyceum and the school-room—the athenæum and the house of God! By day and by night—from morning to evening, the words pass around from one here and another there, by the motion of the masticating organs, acting on some delicious dainty of herb or root—sugar, flour and spice—fig, almond or raisin—nut, apple or TOBACCO—“*I eat, you eat, he eats—we eat, ye or you eat, they eat!*” And in social parties, club-rooms, refectories and hotels, as glass succeeds glass, the brilliant nectar flowing, in continuous echo, is heard—“*I drink, you drink, he drinks—we drink, ye or you drink, they drink!*” Thus intemperance in eating and drinking abounds, and the proverb so long appropriated to luxurious France, is being Americanized:—They dig their graves with their teeth—the kitchen is their shrine, the cook their priest, the table their altar, and meat and wine their God! The serpent thus comes forth from the blessings where it lies in ambush, as once in Eden, and gives the fatal sting. The bounties of creation thus abused by debased, sensual man, become his deepest curse!

Of the ultimate effects of this luxury in meats and drinks, of pampered appetites in fashionable circles, and social, civil and literary festivals and genteel bacchanalian revels, Rome, in her fall, is an expressive illustration.

The intemperance of the Roman table began, it is said, about the time of the battle of Actium, and continued in great excess till the reign of Galba. At first a streamlet moving sluggishly on—then a Rio de la Plata in size and force. Peacocks, cranes of Malta, nightingales, venison, wild and tame fowl, with costly wines, were considered as delicious. Whole wild boars, it is affirmed, were often served up, being filled with various small animals and birds. Fowls and game of all sort, were served in whole pyramids, piled in dishes as large as moderate tables. Lucullus, a celebrated Roman General, born 115 years B. C., had a name for each apartment in his house, and whatever room he ordered his servants to prepare his entertainment in, designated the expense they were to incur. When he supped in the Apollo, the expense was fixed at 50,000 drachmæ or more than 6,000 dollars! Mark Anthony provided eight

boars for twelve guests. Vitellius had a large silver platter which cost a million of sesterces; in this he blended together the livers of gilt heads, the brains of pheasants and peacocks, the tongues of phenicopters, a kind of bird, and the milts of lampreys. Apicius laid out 90 millions of sesterces, for no other purpose than to be appropriated to luxury. Finding himself in debt, he looked over his accounts, and though he had 10,000,000 of sesterces left, hanged himself for fear he should starve to death. *He was the author of a treatise on the incitements and pleasures of eating!*

No wonder that we read of Lex Orchia, and Licinia Cornelia, &c. &c.—*laws to restrain luxury!* All this gluttony, combined with the free use of WINE, cast Rome, the Empress of the world, from her glory. Her strength, and of course her sceptre, departed. None so poor as to do her reverence—she ate and drank herself to death. There she stands, great only in her ruins; a beacon to warn other nations and empires and generations of men to beware lest, by the same indulgences, they come to the same end!

We can discern the face of the sky—and tell the signs of a hurricane in the heavens;—and can we not see the fore-runners of individual and collective ruin, as they murmur on the current of animal gratification in meats and drinks, as it bears on its surface the refined and the vulgar—the learned and the ignorant—the moral and the profane—the votaries of pleasure and worshippers of God! This current, strengthening with our strength, and growing with our growth, and soon will it be said of us, as a nation, as of the Persians—In the space of one generation an entire new set of people arose, whose habits and manners and principles were directly opposed to *those of their fathers*—a people of all others the most abandoned to splendor, to frivolous amusements, to ruinous feasting, drunkenness and mirth. Then shall we have a country—lost to virtue, to freedom and to God! Then, too, should a modern Diogenes arise, he will go forth in the streets of our cities and towns with a lighted lantern at mid-day, as the one of Athens did, looking for a *man* and finding *none!*

No people ever have survived, or ever will survive the abandonment of themselves to luxury and show! The tide waters of a popular and gorgeous dissipation constitute the great gulf stream of individual and collective ruin. We may try it—the result will give us the truth.



In these days of new discoveries and wonderful inventions, we have all kinds of Almanacs, and we are inclined to think Dr. Shew's "Water-Cure and Health Almanac" is about as valuable as any of them. We find the following in it, selected from Pratt's Gleanings, 1796.—ED.

## HABITS OF HOWARD, THE PHILANTHROPIST.

HOWARD was a singular being in many of the common habits of life. He bathed daily in cold water ; and, both on rising and going to bed, swathed himself in coarse towels, wet with the coldest water. In that state he remained half an hour or more, and then threw them off, refreshed and invigorated, as he said, beyond measure. He never put on a great-coat in the coldest countries ; nor was ever a minute under or over the time of an appointment for 26 years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life ; and he had not, for the last ten years of his existence, ate any fish, flesh, or fowl ; nor sat down to his simple fare of tea, milk and rusks, all that time. His journeys were continued from prison to prison, from one group of wretched beings to another, night and day ; and when he could not go in a carriage, he would walk. Such a thing, as an obstruction, was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forget his inveterate exactness, and yielded up the hope of expecting him. Twelve at noon was the hour, and exactly as the clock struck he entered my room ; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having sat himself down with the utmost composure, and begun conversation, had I not made an offer of dry clothes. "Yes," said he, smiling, "I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which, though it does not run off my back as it does from that of a duck, does me as little injury, and, after a long drought, is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck's in the world, and, indeed, gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the

rest of my friends, throw away your pity upon my supposed hardships, with just as much reason as you commiserate the common beggars, who, being familiar with storms, necessity and nakedness, are a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to shiver at a breeze. All this is the work of art, my good friend; nature is intrepid, hardy and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapt in wool or silk—we must tread upon carpets—breathe, as it were, in fire, and fear the least change in the weather.”

“You smile,” said Mr. Howard, after a pause, “but I am a living instance of the truths I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced *that what emasculates the body debilitates the mind*, and renders both unfit for those exertions which are of such use to us as social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, or any more disorder, since I surmounted the seasoning. Formerly, mulled wines, and spirits, and great fires, were to comfort me, and to keep out the cold, as it was called; the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey the next morning, *a dram* was to be swallowed to fortify the stomach! Believe me,” said Mr. Howard, “we are too apt to *invert the remedies which we ought to prescribe for ourselves*. Thus we are for ever giving *hot* things when we should administer *cold*. We bathe in hot instead of cold water, we use a dry bandage when we should use a wet one, and we increase our food and clothing when we should, by degrees, diminish both.

“If we would trust more to Nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one-half, at least, of its present number.”



## ADMINISTERING MEDICINE.

[From Missionary Labors and Scenes in Southern Africa.]

AT Taung, where Mahura, the brother of Mothibi, resides, and where, including the Bamairis, there was a population of nearly 20,000 souls, I preached to large congregations. As it was well known that I had performed some cures, I had some dozen of patients brought to me; and, among others, a young woman, who, from great exposure to the sun, was slightly deranged. It was truly gratifying to see the sympathy of the chief and relations towards this afflicted creature. Knowing their general treatment of such diseases, (namely, to throw the sufferer into a chasm, and cover him with stones, or tie him to a tree,) I asked one of the roughest characters among the bystanders why they had not done so with this woman? "We heard the word of God at the Kruuman," was the reply. The natives, though afraid of poison, never once suspected that it would do them harm by administering medicine. They are passionately fond of medicine, and of being bled, believing that all diseases lie in the blood. I have known individuals, after I had bound up the arm, to open the orifice, and let the blood flow until they fainted. No matter how nauseous a draught may be, they will lick their lips even after a dose of assafœtida. On one occasion I requested a man at a distance to send some one for medicine. He sent his wife; and, having prepared a bitter dose, I gave it into her hand, directing her to give it in two portions—one at sunset, the other at midnight. She made a long face, and begged hard that he might take it all at once, lest they should fall asleep. I consented, when down went the potion into *her* stomach. I exclaimed, "It is not for you!" Licking her lips, she asked, with perfect composure of countenance, if her drinking it would not cure her husband.

We presume she took it upon the principle that a man and his wife are both *one*.—ED.

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DECOYS.—Bishop Berkley said, the few who had drank spirituous liquors with comparative impunity for several years, were "*the devil's decoys*."

## THOUGHTS ON HEALTH.

Sir William Temple says, "A man has but these four things to choose out of: to *exercise* daily, to be very *temperate*, to take *physic*, or be *sick*. In reference to these remarks, Dr. Bell says, "We may venture to assert, with a much later writer, that the principal secrets of health are early rising, exercise, personal cleanliness, and leaving the table unoppressed."

If a family rises early in the morning, you may calculate it is well governed, and its members are industrious and healthy.

A proper use of water is as necessary as of exercise.— "Dispel the ill humors from the pores." Cleanliness is an important virtue.

Johnson, speaking of a book in which temperance was recommended, says: "Such a book should come out every thirty years, dressed in the mode of the times." An old proverb says, "He that would eat much, must eat little." But it should ever be remembered, that "temperance is not starvation, but moderation." This has been one grand reason why much that has been written about temperance in eating has produced no more effect. The proper use of food has been discarded, and starvation, instead of moderation, recommended. But radicalism always finds its true level soon.

It has well been said, "They are the most healthy who have nature for their cook; hunger for their caterer: who have no doctor but the sun and fresh air; and no other physick than temperance and exercise."

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 FEMALE PHYSICIANS.

In the introductory remarks of our first number, we said that the regularly educated physician was the only proper person to prescribe for the sick. We find in the first volume of the *Journal of Health*, published in Philadelphia sixteen years ago, a quotation from Dr. Beddoes, exactly to the same point. The article is entitled *Female Surgeons*, and is as follows: "Though the active party is



generally a female, and females are entitled to more than civility, public opinion cannot be too severe on the subject. I wonder, indeed, that decorum, of which the sex is so properly studious, does not interpose in favor of the invalids. Were a lady, educated and endowed as ladies usually are, to produce from her pocket *a case of surgeon's instruments*, every body would feel confounded, and nobody, I presume, would submit to the operation, be they ever so fair, and her probes and lancets ever so bright. I, however, defy any one to assign a good reason for supposing such a lady better qualified to wield the equally dangerous tools of the Physician."

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### THE ACTION OF DIFFERENT DRUGS UPON THE MENTAL FACULTIES.

Each drug, besides its general and special action upon the organs of the body, exerts at the same time an action upon the mental faculties. The stimulants increase to a greater or less degree the quantity of blood which flows into the brain in a given time; as a consequence of this, the whole brain is excited, provided the stimulation does not exceed a certain limit; but the local excitement differs according to the different stimulant employed. Thus, ammonia, musk, castor, wine and ether, increase the power of imagination and perception; the empyreumatic oils cause peevishness, melancholy and visions. Phosphorus acts upon the generative functions; so also does iodine, and, at the same time, induces sadness. Cantharides excite, and camphor diminishes, the sexual propensity. Arsenic causes melancholy; gold, hope; mercury, increased sensitiveness (mental); and carbonic acid gas, placidity. Among the narcotics, opium stimulates the sexual desires, the intellectual powers, and the imagination. Belladonna dulls the mental faculties; hyoscyamus causes moroseness, jealousy and violence; cicuta weakens the understanding; digitalis diminishes, and saffron increases, the sexual desires; canabis causes calmness; and amanita muscara, courage; tobacco operates in the same way as opium.—*Northern Jour. of Med.*, March, 1846, p. 179.

## Literary Notices.

“ *A Universal and Critical Dictionary of the English Language*; to which are added Walker’s Key to the Pronunciation of Classical and Scripture Proper Names, much enlarged and improved, and a Pronouncing Vocabulary of Modern Geographical Names; by Joseph E. Worcester. Boston: Wilkins, Carter & Co.”

This volume is a royal octavo of 956 pages. We have given the work a somewhat thorough examination, and, though not prepared to say all which, perhaps, might be said of it, yet we can make the following remarks:—We hope this Dictionary will soon receive that attention, and occupy that place, to which its merits entitle it. Mr. Worcester has retained Mr. Walker’s pronunciation, and, therefore, cannot expect to please all parties in this particular.—But, aside from the pronunciation, we consider it an exceedingly valuable work. It contains 70 pages of interesting matter—treating of the Principles of Orthography, English Grammar, Origin, Foundation and Etymology of the Language; Anchiasms, Provincialisms and Americanisms, and a History of English Lexicography. The Vocabulary of Greek, Latin and Scripture Proper Names is what every standard Dictionary should contain, and it is full and satisfactory. In addition to these, this volume has a Pronouncing Vocabulary of *Geographical* Names, a desideratum not often found, we believe, but which should accompany, not only every standard Dictionary, but, also, every School Geography. There is not as much room occupied in this work in Definitions as in Mr. Webster’s Dictionary; but there is more clearness of idea in the expression, and less that is tautological in the description. Perhaps, we might say, if Mr. Webster excelled in Etymology—in digging out the ore, Mr. Worcester *excels more in fixing a definite idea in the mind in few words*. It should be observed, however, that where there are several ways of pronouncing the same word, they are all given, and any one left at liberty to select which he pleases. This is as it should be.

Some have thought Mr. Worcester has admitted too many new or unauthorised words, or been “too liberal” as to words of “very questionable propriety.” We differ from them in this respect, and have long been looking for a standard work which should contain as many words in



common use as this Dictionary does. It is an improvement. The typography and binding are such as they should be.—In fine, we consider it a very *healthy* work and like it much, and are obliged to the enterprising Publishers who have furnished our table with such a Dictionary, and we think our brethren of the Press, as well as well as ourselves, might improve their papers by a frequent reference to its pages.

We have received a splendid royal octavo volume of 332 pages, entitled "*Sacred and Miscellaneous Poems*," by William B. Tappan.—It is printed on excellent paper, and bound and gilt in the richest manner. The work contains some of the finest specimens of touching Poetry which are to be found in the English Language. There are many Sacred Odes which embody the true spirit of devotion, and there is a spice of almost every thing which is calculated to amuse one in a leisure moment. It will be one of the most popular Annuals, or Books of Remembrance, of the age.—Published by Benjamin B. Mussey, Boston; London, Chapman & Brothers, 1847.

*Memoir of Mrs. Sarah L. H. Smith*, late of the American Mission in Syria; by Edward W. Hooker, D. D.; third edition. Published by the American Tract Society. This is a most excellent Memoir of an eminently devoted Christian, and a faithful perusal of it will promote the spiritual *health* of all who will read it.

"*Thoughts*," selected from the Writings of the Rev. Wm. E. Channing, D. D.—This is a miniature volume of 160 24mo pages; the typography is good and binding elegant. The selections comprise some of the best thoughts and most elegant sentences of that talented writer. It is convenient for a pocket companion. Published by Crosby & Nichols, 118 Washington street.

*Is it Well?* or Three Serious and Interesting Questions to Wives and Mothers.

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*The Valley of Bones*; or Ezekiel's Vision.

*Way-marks*, for Persons commencing a Religious Life.

*Onward*: or, Christian Progression; by G. T. Bedell, D. D., late Rector of St. Andrew's Church, Philadelphia.—These fine, beautiful miniature volumes, by the late excellent Dr. Bedell, have just been republished by George W. Briggs, 403 Washington street, where they may be had wholesale or retail. Of the contents of these volumes we

need not speak, as they are known to be deeply interesting to all Christians. Mr. Briggs could scarcely have conferred a greater favor upon the public than by furnishing all who wish for a beautiful present, or a valuable accession to their library, with these cheering works. They are printed on good paper, and elegantly bound and gilt.

*Floral Gems*; or, *The Songs of the Flowers*, by Mrs. T. Thayer, author of "The Vacation," "Passion," &c. James French, 78 Washington street, Publisher.—This is a neat miniature volume of 138 pages. There are many very pretty *Gems* in it.

*Sons of Temperance Signal*.—This is a paper just started in Boston to advocate the cause of Temperance. It is a respectable sized sheet, published by Messrs. Heydock & Adams, at 265 Washington street, corner of Washington and Winter streets. Edited by Rev. E. H. Chapin. Price \$2 00 a-year. The paper looks well and will be ably conducted, and, we have no doubt, be well patronised.

### Our Exchanges.

We have received the *Ohio Temperance Standard*, published at Columbus, Ohio, a weekly journal, edited by A. B. Buttles. It is a very neat paper, and promises to be a great benefit to the Temperance cause.

*The Daily Sentinel*, published at Providence, R. I. It appears well.

*The Southern Journal of Medicine and Pharmacy*, No. 5, September, has been received. No Journal is more welcome to our table than this. It is conducted upon truly scientific principles, and calculated to elevate medical studies.

*The Monthly Flora*, Nos. 5, 6 & 7, all in a heap, in all their splendor. Well, we like to see them. They are truly welcome visitors. No family who has a spare three dollar bill can lay it out for a more beautiful, or pleasing and instructive Monthly than the *Flora*, and no bachelor, who wishes to present an Annual to his favorite fair one, can find one more suited to the taste of a lady than this of Dr. Newman's. Published by Lewis & Brown, 72 Pearl street, New York, at \$3,00 a-year; single numbers 25 cents.

*The Teacher's Advocate*, published at Syracuse, N. Y.,



by L. W. Hall, and edited by Edward Cooper, A. M., has entered upon its second volume. It is a valuable Journal.

### Special Notices.

JAMES FRENCH, No. 78 Washington Street, has some curious looking points of goose quills, fitted for pens when placed in handles. They are very convenient for those who prefer quills to steel pens, (as all wise men do,) and especially for those who have dull penknives; or, if they have sharp ones, who do not know how to make a pen. All such, we hope, will call and get some of them, as it will much promote a *healthy* temper; for nothing makes us more nervous than to scratch with an iron pen that "leaves no trace behind."

SYRUP, RUBUS AND SPIREA.—We should have noticed this Syrup in our last. It is prepared by Messrs. White & Furguson, 230 Washington St. It is an excellent medicine for dysentary and diarrhœa. We speak thus, because we have been made acquainted with the ingredients of which it is composed. Physicians and Apothecaries can be supplied at wholesale prices.

We have recently visited the Family Boarding School of Mr. Francis Sumner, in Stoughton, Mass. Mr. S. has a well ordered and prosperous school of twenty-four boys, most of them from abroad. We consider this school well worthy of patronage, and take this opportunity to recommend it to the public. The terms are very reasonable.

MR. JAMAS F. FOSTER, whose advertisement may be seen on another page of this work, manufactures excellent Trusses of all kinds, and has numerous recommendations from the highest medical authority. We can add our testimony to that of others in their favor.

We invite the special attention of our readers to the article of Walter Channing, M. D., in this number. This is the fifth which this venerable man, and eminent in his profession, has furnished for the "Journal of Health" since those entitled "My Own Times, or 'Tis Fifty Years Since." They have afforded us much pleasure and instruction, and, as they have been extensively copied, we doubt not they have done the same thing for others.

The HANCOCK HOUSE, in Quincy, kept by Mr. George H. French, is a fine retreat from the noise and bustle of our city. Mr. French always keeps a good table, and, we understand, has ceased selling spirit.

The FRANKLIN HOUSE, in Providence, R. I., kept by Richard Smith, Esq., whose card may be found in our advertising list, is a good home for the traveller, and for all who wish to visit the city of Roger Williams.

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A. S. JORDAN, No. 2 Milk Street, is constantly importing French cutlery, and manufacturing all kinds of shell Combs. Call and see his stock, and you can but "fancy it."

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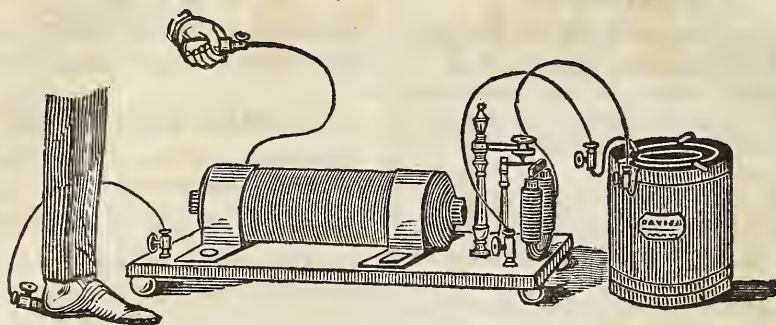
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
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perfect freedom and sincerity commend him to the confidence and patronage of the public.

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THE  
JOURNAL OF HEALTH  
AND  
MONTHLY MISCELLANY.

"Health consists with Temperance alone."—POPE.

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CONSUMPTION FORESTALLED AND PREVENTED.

*Origin and Cause of the Disease.*—Pulmonary Consumption is a *hereditary* disease, or rather, it arises from a *scrofular diatheses*, called by *Laennec*,\* "The development in the lungs of a particular species of *Accidental Production*." By accidental production, he means that predisposition to consumption which is inherited from consumptive parents, or, the existence even, of what has been called *tubercles* in the lungs.

This production, or predisposition, or tubercles, is developed by colds, inflammation of the lungs, pleurisy, eruptive fevers, unhealthy localities, intemperance in eating and drinking, suppression of any natural evacuations, constitutional syphilis, insufficient clothing and undue exposure, neglect of exercise, abuse of mercury and other medicines, excessive mental exertion, various kinds of mechanical labor, such as the manufacture of needles, filing of iron, laboring in cotton and other manufactories where much of the dust must be inhaled, a stooping position of the body, either in sitting or walking, unnatural compresses about the chest, long and excessively loud speaking, playing on wind instruments, &c. &c.

There are many diseases accompanied by cough, expectoration, emaciation, and hectic fever, which are not, properly, Pul-

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\* M. Laennec, who did more in exploring this disease than any one of his age, was born in Lower Brittany, Feb. 17, 1781, and died August 13, 1826, of pulmonary consumption, a victim to the disease which he had spent most of his life in exploring.

It is a singular fact that so many eminent physicians, who have made consumption a peculiar study, should have died of the disease—as was the case with Laennec, and Armstrong, and Benjamin Lincoln, of this country, lecturer in the Medical School of Vermont, and many others.



monary Consumption, though they have been mistaken for genuine *Phthisis*, or consumption.

Consumption usually approaches insidiously upon young persons of "light hair, fair skin, blue eyes, florid complexion, contracted chest, and high shoulders." They are generally, (though not always) descendants of those who have fallen victims to the same disease.

The first ostensible sign of the disease is a short, dry cough, much resembling a common cold. Until recently, it has been extremely difficult for the physician to arrive at a decisive prognostication of this disease *in its incipient stage*, as the cough, though somewhat peculiar, is not a sure criterion, and as the expectoration *at first* does not vary from the usual kind, pus not being expectorated till the disease has made considerable progress.

But, in the present improved state of medical science, aided by what physicians call *Physical Signs*, that is, by the application of the ear and instruments to the chest of the patient, the existence of true consumption can be readily ascertained by the skilful practitioner; and, had he an opportunity of examining consumptive patients earlier than he usually has, he might be of much more service to them than he often is.

A patient in true pulmonary consumption presents a picture at once deeply interesting and exceedingly distressing. The symptoms are well described by a physician who lived several centuries ago, and are the following: "As soon as the hectic fever is established, wasting of the body becomes manifest, the cough, expectoration, perspiration, and diarrhœa, are most abundant. The nose becomes sharp and drawn; the cheeks prominent and red—and appear redder by contrast with the surrounding paleness; the conjunctiva of the eyes is of a shining white, or, with a shade of pearl blue; the cheeks are hollow; the lips are retracted and seem moulded into a bitter smile; the neck is oblique and impeded in its movements; the shoulder blades are projecting and winged; the ribs become prominent, and the intercostal spaces sink in; the nails become incurvated, and the large joints of the fingers more prominent."

These are the marked symptoms of the disease in its worst form. I have often looked upon patients thus wasting, with the deepest anxiety, and feelings bordering upon melancholy. I cannot help calling to mind the following language of Dr. James Johnson, "When phthisis is regularly established, it forms one of the most distressing pictures which the human frame exhibits in its progress to corruption! The hectic flush on the cheeks, the vermilion lips, the burning heat in the palms of the hands and soles of the feet, with evening fever, are periodically

changed for cold colliquative sweats, hollow, pale, languid countenance, sharpening features, augmented expectoration, and progressive emaciation! Such is the series of heart-rending symptoms which are daily presented to their agonized friends, whose distress is heightened by the never-dying hopes which perpetually spring in the hectic breast! Whether it is that the delicate organization which predisposes to the destructive disease contributes to amiability of temper and sweetness of disposition, is doubtful; but certain it is, that the malady in question falls in general on the best, as well as the loveliest part of creation."

The number of deaths from consumption in Boston, the past year, as stated in the City Register, was four hundred and thirty-six. This is a large increase upon preceding years. In the city of New York, during the first two weeks of December last, there were sixty-seven deaths from consumption, as stated in the Medical and Surgical Reporter of that city.

To consumption, Sydenham said, two-thirds of those who died of chronic diseases in Great Britain, fell victims. Drs. J. Johnson, Heberden, Young and Abercrombie say about one in four or five of all the deaths that happen in England are from consumption. Laennec says, "in Paris, and the great cities in the interior of France, the proportion of deaths from this disease is one in four or five." In New England the proportion is about one in four or five; probably as much as one in four in Boston. It is less prevalent in more northern latitudes, as Russia, Canada, and among the Alps in Switzerland, where the winters are long and severe, and there are few sudden changes. By an examination of the Boston Medical and Surgical Journal, in which the deaths in Boston are reported weekly, I find, on an average for several years past, about three hundred have died annually by this disease.

Much more might be said of the causes and symptoms of consumption, but in treating of the prevention of this disease, we must necessarily speak particularly of its causes, in order to point out the course to be pursued to avoid its development, and more or less will be said of the symptoms accompanying its progress; therefore we will say no more of its cause in this place.

The *predisposition* to consumption, or what is called its *hereditary* cause, is not under the control of man. But, if the disease can be delayed and finally deferred, (as it is believed it can, by the use of proper means), this predisposition will be lessened in every succeeding generation, until the dreadful scourge, instead of committing greater ravages, year by year, as has been the case in our country, will be nearly averted. To aid in accomplishing such an object is the design of this work. But



before stating these means of prevention, I shall speak of the structure and use of the Lungs, and of the development of tubercles of various kinds, and whether consumption is curable by nature or not.

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## WYMAN ON VENTILATION.

We have not seen this book, but take the title of it from an article in the October number of the North American Review. The subject of Ventilation is of vast importance, and one which should be recognized in a Journal of Health. Much more is depending upon a proper method of warming rooms than is generally supposed. Had we seen Dr. Wyman's book we might have been disposed to quote from that, but at present we must content ourselves with the following from the Review.

Closed rooms and the heat of fires are essential to the comfort of the inhabitants of New England during about eight months in the year. The great cost and labor required for maintaining these fires have produced constant efforts to improve the apparatus and render the methods of warming more economical. The old fire place, which formed the sitting room of a large part of the family, in the days of our ancestors, was long ago abandoned for the improved forms introduced by Franklin and Rumford. These again have passed away, and new arrangements of Stoves, grates, and furnaces have succeeded each other, during the last fifty years, with a rapidity which, although it has often outrun improvement, has in the main greatly advanced the economy of warming houses, and given great comfort to all classes of people. Heat alone, is not all that is necessary to our comfort, or even health in winter. Without a constant supply of pure air, consisting of those proportions of oxygen, nitrogen, and aqueous vapor which nature has combined in the common atmosphere, we can expect neither a healthy body nor a vigorous mind. Now, it unfortunately happens that a supply of this pure air, or a *ventilation* of rooms of every kind, is necessarily adverse to the most economical methods of heating them, and it is a matter of no small difficulty to combine an efficient ventilation with a moderate consumption of heat.

In any system of ventilation established and practised upon rational principles, it seems necessary first to determine what quantity of air is requisite to each individual in a given time.

It would seem that the ration of air, the food to the lungs, might be assigned, like the ration of bread and meat, the food of the stomach, and although we might be required sometimes to content ourselves with a short allowance, it would be well to know what constitutes a full supply. To determine this question, various estimates and observations have been made which exhibit widely discordant results. Dr. Arnott will be content with two or three cubic feet a minute; while the supply sometimes required in the House of Commons has been sixty feet a minute for each person. These extremes exhibit the difference between necessity and luxury. The smaller quantity will support life for the time, but with a constant feeling of discomfort and strain upon the health, while the larger gives a good tone to the body and a free flow to the spirits.

Of rooms for public use, where large numbers assemble, churches are generally the least difficult to ventilate, as the audiences are rarely large in proportion to the size of the building, and the assembly seldom continues more than an hour and a half; a time so short, that a few flues or openings in the ceiling, and a supply of air from a Wakefield furnace, or hot-air stove, are sufficient to correct the effect of all noxious gases.

The air of lecture-rooms is commonly more oppressive than that of churches, as the audiences are more crowded, the ceiling lower, and the lecturer often over estimates his ability to interest his hearers, and holds them together more than his legal hour. As it is not often in our power to adopt the *plenum movement* in a lecture-room, great care should be used, when such rooms are designed and built, to provide large flues in the walls, or openings in the ceilings; which should be assisted by cowls to produce a constant flow from the room.

School-rooms, occupied for several hours in succession, by persons of tender years and requiring every aid from external circumstances to fortify their health and assist their growth, need a high degree of ventilation. Children are not readily sensible of the presence of foul odors or a suffocating atmosphere. Hence, they may receive much injury in their health from bad ventilation, without complaint. Cold is immediately painful to them, and they will take care to let their sufferings be known. They are therefore better pleased with unwholesome air at a high temperature, than with pure air if at all chilly. But they should be exposed to neither; for it is impossible that the object for which schools are instituted can be well attained without an invigorating atmosphere, which gives clearness to the mind as well as strength to the body.

As the number of scholars who assemble in one room rarely



amounts to a hundred, there can be no difficulty in providing a sufficient ventilation for them, if it be taken into consideration and made part of the design when the school-house is built. If then neglected, especially if the building be divided into stories, and occupied by different schools or classes, so many difficulties may be found in adding flues for ventilation, that they will most likely be for ever wanted. Dr. Wyman has given the subject of school-rooms particular attention in his treatise, not only in relation to ventilation, but in respect to various other conditions which affect the health and comfort of both scholars and instructors.

Of all rooms for large assemblages, the chambers or halls used by deliberative bodies are the most difficult to ventilate. The complaints constantly made of the close and uncomfortable atmosphere of our legislative chambers are known to every body. This is to be attributed solely to these assemblies continuing together during many consecutive hours, so that, if there be any excess in the production of noxious over the supply of pure air, it has time to accumulate, while the members of the assembly, from want of exercise, and sometimes from the prosy and unsatisfactory character of the debates, are rendered particularly sensitive to the annoyance.

The heating apparatus now in common use with us may be arranged under three kinds. The open fireplace or grate ; the close stove, or a vessel or system of pipes containing hot water or steam, placed in the room occupied by the family ; and the apparatus for hot air, in whatever form it may be constructed. Where the open fireplace or grate is used, it must always be accompanied by a good ventilation ; as the flow of air to the chimney above and by the side of the fire must be attended by an equal flow of fresh air from without. With the wide fireplaces and open flues, such as were used by the early settlers in New England, the ventilation was in such excess, that the temperature of the room could never be raised much above that of the external air. The model of this old fireplace and chimney was probably brought from England by the Puritans, where it had lately been substituted for the more simple hole in the roof, in the dwellings of the common people ; as Holinshed says that old men, in his time, mentioned the great increase of three luxuries since their remembrance, namely, glass windows and chimneys to their houses, and pillows to their heads.

The introduction of the close stove was an immense advance from the open fireplace, even after it had been improved by narrowing it to its smallest dimensions, in giving a comfortable temperature to rooms ; while it has been attended with the great

evil of rendering the ventilation imperfect. Used as it sometimes now is, under the name of the air-tight stove, in a close room, it cannot fail to be most pernicious to the health of all exposed to it. The mode of warming by hot water or steam held in vessels or pipes within the occupied room may be subject to the same abuse. Should this method of warming houses be improved and extended, as we think it not unlikely it will be, some flue or aperture should always be provided for ventilation ; otherwise, it will become quite as injurious as the air-tight stove.

The system of warming by hot air, whether the air be heated immediately by the furnace, by water, or by steam-pipes, is one of the greatest improvements in domestic comfort of the last twenty years. The furnace is a ventilating as well as a heating apparatus, and it is only necessary to provide for a sufficient evaporation of water, to be introduced with the air, to render the atmosphere of a room always comfortable and healthy. Those to whom the sight of an open fire is pleasant, and who are not willing to abandon the domestic hearth, may use hot air for their halls, entries, and many other rooms, and retain the fireplace and its accessories in their sitting rooms ; and this combination furnishes the most perfect method of warming and ventilating now known.

In preference to any of the Stoves above named, we recommend one recently invented and now sold by W. B. Butler, No. 25 School Street, Boston. Either for beauty, comfort, convenience, or health, we have seen none of the fraternity of Stoves which will vie with this. It is designed to burn wood, but may be fitted for coal. It can be either a Cooking Stove or not, as is most desirable. It is very economical, consuming but a small quantity of fuel. Though constructed upon much the same principle as those of Mr. Pierpont, and ventilating the room as well as those did, yet it consumes but a mere moiety of fuel in comparison with that. It may be air-tight, or not, as best suits the convenience of the user. If our readers will be at the trouble to call on Mr. Butler, as above, they can see the very thing itself,

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### INTERESTING CASE OF INSANITY.

The following article taken from the October number of the American Journal of Insanity claims our attention in two points : viz.



first, it shows what strange freaks of intellect may develop themselves, arising wholly from a physical cause; and, secondly, it shows what extensive mischief may be done by striking a child upon the head. We recollect attending school, when a child, where the teacher was accustomed to go from one pupil to another and give each a wrap upon the head with a ruler, but this kind of punishment in schools is now, it is believed, mostly laid aside. It should never have been commenced. ED.

A gentleman, engaged in the higher departments of trade—a good man, an enlightened man, and an affectionate parent—had two sons, who, at the time I begin this history, were respectively at the ages of five and ten. The attachment between them was so remarkable as to be the common topic of conversation among all their friends and acquaintances. The children were incessantly together; and to see them walk round the garden, with the arm of the elder round the neck of the younger, while the other, who could not reach to his neck, endeavored to clasp his waist—with their long auburn hair, in the fashion of the day, hanging down in ringlets, and as the elder stooped to kiss his little brother, covering his face, those who had seen them thus occupied, their lovely features beaming with affection, would have said that nothing on earth could give a more vivid idea of angels.

The children when separated for a few hours were miserable; and when the time arrived for sending the elder to school, it was a subject of serious reflection with the parents and friends, whether so intense an affection should be checked or encouraged: the former was decided on, and the elder was sent to a distance.

Both children were so exceedingly unhappy, that sleepless nights, loss of appetite, incessant weeping, and rapid wasting of body, made every one fearful of the consequences of prolonging the absence, and they were brought together again. Those who witnessed the tumultuous joy of their meeting, describe it as inexpressibly affecting. They soon recovered their health and spirits, and their mutual affection seemed if possible to be increased by their temporary separation.

The experiment, after awhile, was again made, with similar results; and it was decided never to risk another.

An arrangement was now entered into with a school-master to receive both boys, although contrary to the regulations of his establishment, which professed to admit none under ten years of age.

The two boys kept themselves almost entirely aloof from all the rest; the elder helped the younger in his education, watched

him with a kind of parental solicitude, kept a vigilant eye upon the character of the boys who sought his society, and admitted none to intimacy with his brother of whom he did not entirely approve. The slightest hint of his wish sufficed with the younger, who would almost as soon have contemplated deliberately breaking the commandments, as opposing his wishes in the slightest degree.

Both made rapid progress in their education, and their parents' hearts were filled with thankfulness for the blessing.

In the midst of this happiness news arrived from the schoolmaster that, from some unexplained cause, the elder boy had begun to exercise a very unreasonable and tyrannical authority over the younger; that he had been repeatedly punished for it; but although he always promised amendment, and could assign no cause — reasonable or unreasonable — for his conduct, he soon relapsed into his usual habits, and the schoolmaster requested to know what was to be done. The father immediately sent for both boys, and entered upon a lengthened investigation. The little one was almost heart-broken, and exclaimed, "He might beat me every day if he would but love me; but he hates me, and I shall never be happy again."

The elder could assign no reason for his animosity and ill-treatment, and the father, after many remonstrances, thought it right to inflict on him very severe corporal chastisement, and confined him to his room for some days with nothing but bread and water. The lad on his liberation gave solemn promises of altered conduct, but showed little affection for his brother, although the latter used a thousand innocent stratagems to inspire him with a tenderness. They returned to school. In a few days similar scenes and worse occurred; the boy was again and again punished by the master, again and again promised amendment, but in vain, and he was at last taken away from school by his father.

A repetition of severe punishment, long incarceration, and a rejection by all his relatives, had no effect in changing his disposition; his dislike to his brother became fixed animosity, and from animosity degenerated into the most deadly hatred; he made an attempt on the child's life; and, if he saw him pass an open door, would throw a carving knife at him with all the fury of a maniac.

The family now resorted to medical advice, and years passed in hopeless endeavors to remove a disposition obviously depending on a diseased brain. Had they taken this step earlier, these floggings and imprisonments would have been spared, as well as the heart sickening remorse of the father.



Still the boy was not insane ; on every topic but one he was reasonable, but torpid ; it was only by the sight of his brother or the sound of his name, that he was roused to madness. The youth now advanced towards manhood. When about the age of fifteen he was taken with a violent but Platonic passion for a lady more than forty years of age, and the mother of five children, the eldest older than himself. His paroxysms of fury now became frightful ; he made several attempts to destroy himself ; but in the very torrent and whirlwind of his rage, if this lady would allow him to sit down at her feet and lay his head on her knee, he would burst into tears and go off into a sound sleep, wake up perfectly calm and composed, and looking up into her face with lack-lustre eye, would say, “ Pity me ; I can’t help it.”

Soon after this period he began to squint, and was rapidly passing into hopeless idiocy, when it was proposed by Mr. Cline, to apply the trephine and take away a piece of bone from the skull in a place where there appeared to be a slight depression. “ The indication is very vague,” said he, “ and we should not be justified in performing the operation but in a case in which we can not do any harm ; he must otherwise soon fall a sacrifice.”

It was done, and from the under surface grew a long spicula of bone piercing the brain ! He recovered, resumed his attachment to his brother, and became indifferent to the lady.

The disease which led to these terrible results had its origin in a blow on the head with the end of a round ruler — one of the gentle reprimands then so common with school-masters.

What must be the remorse of any father who, having exercised his right to inflict severe castigation for moral offences, finds, in the further progress of the case, that the depravity arose, *ab initio*, from disease within the skull ! I cannot conceive a more intense anguish, except in the case of extravagant and ill-founded jealousy leading to the destruction of a faithful wife — when death has rendered compunction useless, and reparation impossible.

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## FEES.

We publish the following from the *Lancet* because we think it treats the subject about right. As a *general* thing, the medical profession are very benevolent to the poor, and unsparing in their

efforts to do them good. The late Dr. Good used to say, "they were his best patients, because God was his paymaster." While in feeble health, in the exercise of another profession, we had an opportunity of testing the liberality of medical men, as it respects FEES, and we can bear testimony to their benevolence in this particular. And yet we have known some who have been uncommonly exorbitant in their charges towards those who have been indigent. But these, we have always believed, formed an exception to the larger portion of physicians. The medical man ought to be well paid for his services, and when his patients are able, he is blameable if he does not charge them a fair fee. But he who grinds the face of the sick and indigent, deserves the reprobation of all. As to the quack, to whom reference is had in a portion of the following article, he ought not to have any fee.—ED.

There is no subject of greater delicacy and difficulty in medical ethics than that of fees. The profession is emphatically beneficent. Our object, from morning to night, is to avert, to remove, and to diminish human suffering. We are now ready, while health and strength remain, to lend gratuitous assistance to real objects of charity. Many physicians pass their mornings in this manner for a series of years. Take an individual case, (and we know that such cases are real, of a man who devotes a morning hour to the poor for thirty years, making the enormous sum of 10,950 hours, or 912 days at twelve hours a day, or two and a-half years of such days of intellectual labor, a tithe of active professional life, to acts of charity. Much more might be said upon this head, of the time spent at dispensaries, and other charitable institutions, by members of our profession.

Nevertheless, let there be but a question as to the skill of a medical person, or the treatment of a patient, and, remarkable, and as we think inexplicable, as the fact may be, all the world is in arms against the unhappy doctor. Another fact is not less extraordinary; let the question be similar in every respect, but instead of a person properly educated to the profession, let the party be a quack, a person without medical education, or any education at all, nay, however recently he may have been a dealer in lace, or a husbandman, and a crowd of respectable persons, a score of lords and ladies are ready to bear witness in his favor.

Everything is done to deprive the educated medical person of his just remuneration. Not only does the physician or surgeon often perform his hospital and dispensary duties, and the general



practitioner his attendance on his poorer neighbors, without fee or reward ; but even Assurance offices, (very well are they designated), boasting their millions of capital, their bonuses, their division of profits, and their premiums, expect a lengthened, a painstaking opinion in writing, on the same gratuitous terms !

On this subject we wish to add a few observations. We appeal to the members of the profession : of all your onerous duties, have you found any so full of difficulty and responsibility as this ? You wish to serve your patient, oftentimes your friend also ; but your adherence to truth and justice compels you, in many cases, to offend him, and to say, that his life is not an insurable one, etc. Yet, this disagreeable office you are expected by the Insurance or Assurance Companies, to perform without an honorarium, or for “five shillings,” or “seven and sixpence.” These companies may prate and argue as they please, but this requirement is most unjust and injurious. Far be it from us to urge a course upon the profession, which should render it less benevolent and beneficial than it is. But justice, stern justice, requires that we should recommend to its members a strict attention to their just rights.

The fee of the physician for each consultation at home or abroad, within just limits, is, we believe, one guinea ; true, the West-enders, and lords and ladies, think it fashionable to pare off the margin and give the sovereign, but still, theoretically, it is the guinea ; and we are of opinion, that whilst he refrains from observation on any occasion of a less fee being given him, if he asks a minor fee, or gives it to be understood that a minor fee is his expectation, he injures his honorable brother. This remark, Heaven forbid ! does not preclude the physician from *giving* his aid and advice to any, or to all who may be in want of it. It is not generous and gratuitous advice that we oppose, but the system of low and mean fees, which, whenever it occurs, produces such wide-spread professional dissatisfaction.

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## BREACH OF PHYSIOLOGICAL LAWS.

(From the Bulletin of Medical Science.)

Among the items of news from Europe, is an announcement of the approaching marriage of Isabella, the young queen of Spain, to her cousin the Duke of Cadiz. One, and the chief cause of the deterioration and extinction of royal and noble

families in Europe, is the frequency of intermarriages among cousins and other near relations. This "breeding in and in," as graziers and cattle-raisers term it, is sure to fix on the offspring, the infirmities of the family stock, whatever they may be, scrofula, phthisis, insanity, etc.; and thus entail on them physical and mental weakness, with a tendency to early decay and death.

These evils are not confined to European royalty and aristocracy. Wrongly directed family pride, and, at times, avarice, even in democratic communities, too often encourage the practice of marriage of cousins; and, in some instances, where no motives of this kind exist, such a union is encouraged by the parents of the respective parties, as if it furnished an additional pledge for their future happiness.

A better acquaintance with the laws of physiology, which are the laws of nature, and, going a little further, to first causes, of the Deity himself, would, in this, as in other instances, prevent much individual suffering and misery, and not a few social evils.

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## FROM THE CHINESE ART OF HEALTH.

Let hunger regulate your food, and never eat too much at once; excessive eating tires the stomach, and produces many diseases.

Never think of drinking unless you are dry, and then merely quench your thirst; too much drink corrupts the blood, and may cause dropsy.

Take an early breakfast, and do not go out of doors fasting, particularly when the air is hot or foul.

Let your breakfast be moderate; do not overload your stomach with meats in the morning.

About noon eat a hearty meal of plain, wholesome food, and let it be neither too pungent nor too salt.

Avoid salted meat, fish, and other salted food; they injure the blood, the heart, and the lungs, and cause an unnatural thirst for too much liquids, which drown the stomach.

Beware of pungent food; it burns the palate, the stomach, and the bowels.

Sour food is very improper; it produces crudities, acidity, colics, and indigestion.

Eat meat only when it is hot; when cold it is of heavy digestion.



Eat slowly, and chew your food well. To eat in a hurry is to eat like a dog or a wolf.

Seldom gratify your appetite to its full extent ; for you may overload your stomach, and thus gradually impair its digestive powers.

Eat no meats of hard digestion, and be careful to avoid those that are half raw or not well cooked. Very fat meat, and that which is dressed with much pepper and spices, is more injurious than nourishing.

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### RULES FOR PRESERVING THE EYE-SIGHT.

It has long been our intention to say something about the eyesight. This is of no small moment. The blessing of good eyesight is invaluable. The pleasure of beholding the light of the sun, of walking and riding abroad guided by the light of the eye, of reading, and of seeing one's family and friends, is no small portion of the joy of life ; and yet, many there are who greatly abuse their eyes. Persons should learn not only not to abuse their sight, but also to use it rightly and take all proper measures to preserve it.

One of the greatest abuses of the eyes, now prevalent, is reading in the cars while they are going upon the railroad. This practice we are sensible, has been injurious to our own eyes. With a bundle of exchange papers in our pocket, we have frequently felt unwilling to lose so much time as we have been liable to, while passing from the city some eighteen or twenty miles into the country, as has lately been our custom. Hence, to save the time, we have resorted to reading, until we have perceived its ill effects. The unsteadiness of the cars, the different degrees of light through which the reader is so suddenly carried, and the constant effort to see, all tend to effect the eyes unfavorably. We advise all to avoid reading while riding.

We select the following from a work published several years since.

The preservation of the sight is an object of so much importance to every individual, whatever may be his profession or rank in society, that we have thought a few hints in relation to this subject might be productive of beneficial effects.

It is well known to the physician that nothing more certainly impairs the sense of vision than debauchery and excess of every kind. The individual, therefore, who would preserve his sight unimpaired, must avoid carefully every species of intemperance. This is an all-important rule, a neglect of which will render every other of but little avail.

A long continuance in absolute darkness, or frequent and protracted exposure to a blaze of light, equally injures the sense of vision.

Persons who live almost constantly in dark caverns or chambers, workers in mines, and prisoners who have been long confined in gloomy dungeons, become incapable of seeing objects distinctly excepting in a deep shade, or in the dusk of the evening. While on the other hand, in various parts of the world, in which the light is constantly reflected from a soil of dazzling whiteness, or from mountains and plains covered with almost perpetual snow, the sight of the inhabitants is perfect only in broad day light, or at noon.

Those, also, who are much exposed to *bright fires*, as blacksmiths, glassmen, forgers, and others engaged in similar employments, are considered, by the best authorities, as most subject to loss of sight from cataract.

All brilliantly illuminated apartments have a similar prejudicial effect upon the eyes, though, undoubtedly, not to the same extent. As a general rule, therefore, the eye should never be permitted to dwell on brilliant or glaring objects for any length of time. Hence in our apartments only a moderate degree of light should be admitted; and it would be of considerable advantage, particularly to those whose eyes are already weak, if in place of a pure white or deep red colour for the walls, curtains, and other furniture, of our rooms, some shade of green were to be adopted.

Reading or writing in the dusk of the evening, or by candle-light, is highly prejudicial. The frivolous attention to a quarter of an hour at the decline of day, has deprived numbers of the perfect and comfortable use of their eyes for many years: the mischief is effected imperceptibly, the consequences are often irreparable.

There is nothing which preserves the sight longer, than always using, in reading, writing, sewing, and every other occupation in which the eyes are constantly exercised, that moderate degree of light which is best suited to them; too little strains them, too great a quantity dazzles and confounds them. The eyes are less affected, however, by a deficiency of light than by the excess of it. The former seldom does much if any harm, unless the eyes



are strained by efforts to view objects to which the degree of light is inadequate—but too great a quantity has, by its own power, destroyed the sight.

The long-sighted should accustom themselves to read with rather less light, and with the book somewhat nearer to the eye than they ordinarily desire; while those that are short-sighted should, on the contrary, use themselves to read with the book as far off as possible. By these means both may improve and strengthen their vision, whereas a contrary course will increase its natural imperfections.

Bathing the eyes daily in cold or tepid water tends to preserve the integrity of their functions; provided, however, the individual does not immediately after such bathing enter a warm room or unnecessarily exert his sight.

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### CONFESSIONS OF AN ENGLISH GLUTTON.

THIS is the title of an essay in "Traits of Travel," from which we extract the following picture; too true, unhappily, in its general outlines, though given by its lively author in a somewhat exaggerated style of colouring.

"My father was a plain sort of a man—liked plain speaking, plain feeding, and so on. But he had his antipathies—and among them was roast pig. Had he lived to our times, he might probably have been won over by a popular essay on the subject, which describes, in pathetic phrase, the manifold delights attending on that dish—the fat, which is no fat—the lean, which is not lean—the eyes melting from their sockets, and other tender touches of description. Be this as it may, my unenlightened parent would never suffer roast pig upon his table; and so it happened, that, at sixteen years of age, I had never seen one. But on the arrival of that anniversary, I was indulged by my mother with a most exquisite and tender two-months porker, in all its sucking innocence, and succulent delight, as the prime dish in that annual birth-day feast, to which I was accustomed—in my own apartment—all doors closed—no ingress allowed—no intruding domestics—no greedy companions to divide my indulgences—no eyes to stare at me, or rob me of a portion of the pleasure with which I eat in, as it were, in vision, the spirit of every anticipated preparation, while savoury fragrance was wafted to my brain, and seemed to float over my imagination in clouds of incense, at once voluptuous and invigorating. Ah, this is the

true enjoyment of a feast! On the present occasion, I sat in the full glory of my solitude—sublimely individual as the Grand Lama of Thibet, or the Brother of the Sun and Moon. The door was fastened—the servant evaporated—a fair proportion of preparatory foundation—soup, fish, &c. had been laid in *secundum artem*—the *mensa, prima* in short, was just despatched, when I gently raised the cover from the dish, where the beautiful porker lay smoking in his bright brown symmetry of form and hue, enveloped in a vapour of rich deliciousness, and floating in a gravy of indescribable perfection! After those delightful moments of dalliance (almost dearer to the epicure than the very fulness of actual indulgence) were well over—after my palate was prepared by preliminary inhaleds of the odorous essence—I seized my knife and fork, and plunged in *medias res*. Never shall I forget the flavor of the first morsel—it was sublime! But oh! it was, as I may say, the last; for losing, in the excess of over-enjoyment, all presence of mind and management of mouth, I attacked without economy or method, my inanimate victim. It was one of my boyish extravagances to conform myself in these my solitary feasts to the strict regulations of Roman custom. I began with an egg, and ended with an apple, and flung into the fire-place (as there was no fire, it being the summer season) a little morsel, as an offering to the *dii patellarii*. On this occasion, however, I forgot myself and my habits—I rushed, as it were, upon my prey—slashed right and left, through crackling, stuffing, body, and bones. I flung aside the knife and fork—seized in my hand the passive animal with indiscriminate voracity—thrust whole ribs and limbs at once into my mouth—crammed the delicious ruin by wholesale down my throat, until at last my head began to swim—my eyes seemed starting from their sockets—a suffocating thickness seemed gathering in my throat—a fulness of brain seemed bursting through my skull—my veins seemed swelled into gigantic magnitude—I lost all reason and remembrance, and fell, in that state, fairly under the table.——

“This, reader, is what we call, in common phrase, a surfeit. But what language may describe its consequences, or give a just expression to the sufferings it leaves behind? The first awakening from the apoplectic trance, as the lancet of the surgeon gives you a hint that you are alive, when the only taste upon the tongue—the only object in the eye—the only flavour in the nostril, is the once-loved, but now deep-loathed dish! The deadly sickening with which one turns, and twists, and closes one’s eye-lids, and holds one’s nose, and smacks one’s lips—to shut out, and stifle, and shake off the detested sight, and smell, and taste:—but in vain, in vain, in vain! But let me not press the



point. Forty-two years have passed since that memorable day—forty thousand recollections of that infernal pig have flashed across my brain, and fastened on my palate, and fumigated my olfactories; and they are, every one, as fresh—what do I say?—a million times more fresh and intollerable than ever! Faugh! It comes again.”

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### ELIXIR OF LIFE.

IN these days we have thousands of such elixirs, and if one ten thousandth part of what is said of them were true, people would never die, and be in hoary youth at the age of Methusalah. But the following was published several years since, when modern empiricism was in its infancy.—ED.

In 1728 a person of the name of Villars, in Paris, gave out that his uncle, who, it was well known, had attained very nearly to his hundredth year, and died then only in consequence of an accident, had left him a certain preparation, which possessed the power of prolonging a man's life to upwards of a century, provided, he lived with sobriety and exercised daily in the open air. When this individual happened to observe a funeral, he would shrug up his shoulders in pity: “If the deceased,” said he, “had followed my advice, he would not be where he now is.” His friends, among whom he distributed his medicine gratuitously, observing the conditions required, experienced its utility and praised it incessantly. He was thence encouraged to sell it at a crown a bottle; and the sale was prodigious. Now the remedy was in fact nothing more than the water of the river Seine, slightly acidulated. Those who made use of it, and were attentive, at the same time, to regimen and exercise, soon found their health greatly improved. To others, who were neglectful, he would observe, “It is your own fault if you are not perfectly cured; you have been intemperate and indolent; renounce these vices, and you will live at least a hundred years.” Some took his advice; and the very decided advantage which these latter derived from Monsieur Villars' drops, caused him to increase rapidly in reputation and wealth. The Abbe Pons extolled our quack, and gave him the preference to the celebrated Mareschal de Villars: “The latter,” said he, “kills men; the former prolongs their existence.

At length, however, it was unfortunately discovered that Vil-

lar's remedy was composed almost entirely of pure water. His practice was now at an end, Men had recourse to other empirics of a far more dangerous character—and to specifics and advice much less efficacious and rational in their nature.

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## NURSING CHILDREN.

WHEN we reflect upon the changes and revolutions which from time to time, have taken place in the practices of the nursery, it is really surprising how little these have been influenced by good sense, or the wisdom of experience; and in how few instances the new system has been an improvement upon that previously pursued.

The rules for the management of infancy have too generally been founded upon the misconceptions of the opinionated nurse, or the equally ridiculous doctrines of some popular writer on "domestic medicine."

"Formerly," says an amusing, though not very profound author, "all the rules and regulations of life, particularly nursery regulations, were drawn from 'The Domestic Medicine,' of Buchan: with some, indeed, this work ranked next to the Bible. These were facetiously denominated 'Buchaneers.'

However judicious were many of the directions laid down by this far-famed author, for the physical education of children, he committed certainly a very serious error, in his attempt to "inure children to hardiness" by a too early and indiscriminate use of the cold bath.

"Buchan, Sir, has done more towards improving the health and shape of our girls, than any man living," observed one old lady: "he popped them all into cold water at Christmas!"

In the course of time, however, the influence of Buchan over the concerns of the nursery gradually diminished, and the barbarous practice of freezing children into health went, finally, out of fashion.

Our ears were no longer assailed with the convulsive screams of half-drowned infants, whose worthy, but simple parents believed they were sacrificing *themselves* for the good of their offspring. They forgot, in their anxiety for the latter's welfare, to confer upon them a Spartan constitution, before subjecting them to a Spartan discipline; and in despite of the experience of common sense, and the convulsive screams of baby eloquence, they confidently hoped to turn nature from her course. The conse-



quences of this practice of hardening were most disastrous—by it, few were braced into health, but multitudes were braced out of the world. “It had this advantage,” observes a bitter satirist, “it reared up a robust offspring—upon the same principle as that pursued by some ancient and savage nations—by destroying all that were feeble or sickly!”

The cold-water system was, however, soon succeeded by another equally pernicious. It might be denominated the “Codling system,” and children now, instead of being *braced*, were *stuffed* to death. The good old nurse had discovered that all the disorders of infancy arise from wind. Wind could be nothing else than an effect of emptiness—consequently the more the infant cried, the more it was stuffed:—“Godfrey’s Cordial,” “Dalby’s Carminative,” catnip tea, and thick pap, being administered in proportion to its fretfulness. But alas! the obstinacy and ingratitude of children are proverbial.—The greater the care taken to stuff it into health—the more puny, restless, and uneasy the little urchin became; and just at the moment when the nurse congratulated herself that she had overcome the emptiness and conquered for ever her enemy, the wind, the occurrence of some serious disease, accidental of course, made it necessary for her to resign her charge into the hands of the medical practitioner.

This system, like the other, has had its day; good sense and humanity have in a great measure expelled it from the nursery. But, if we have got rid of some of these absurdities, are we still, in our enlightened times, exempt from error? Have we not very learned ladies now-a-days, whose “Domestic medicine” is equally potent? Woe be to the child with a warm head, be it even on a summer’s day, provided its mother have ever heard of *hydrocephalus*, or in more vulgar language, dropsy of the brain. Woe be to “papa’s darling,” if mamma *understands* the administration of calomel!—“Doctor,” said a lady to her physician one day, “I have sent for you because *we* cannot get on with this infant;—*we* have given five grains of calomel, and have repeated the dose, but all without success!”—“Madam, I can do nothing,” was the reply: “the disease has passed beyond the reach of human skill!”

Not long since, a gentleman, whose excellent lady is skilled in “Domestic medicine,” in answer to the question, “How d’ye do?” replied, “I am very well, only a little *over-calomelized*!”—“Over-calomelized!—By whom?”—By an amateur practitioner!”—Strange! that one who would not dream of understanding the machinery of a watch, should think the complicated machinery of the human frame, more easily understood!

Mr. Brande, in some very excellent remarks on this subject, uses a most appropriate epithet. He calls it *domestic empiricism*! "At a time," says he, "when domestic empiricism is so prevalent as at present, it is important to point out the dangers which may arise from the uses, or rather abuses, of the most simple remedies."

"Every medical practitioner must have witnessed the serious and sometimes fatal consequences, attendant upon the imprudent use of the stronger medicines, which are so extensively supplied for family consumption, particularly preparations of antimony, mercury, and opium; which, under a great variety of seducing forms and titles, are constantly employed; they are not, however, aware of the prejudicial effects of magnesia when improperly administered." He then proceeds to detail the sufferings of a lady, who, in the course of two years and a half, took from nine to ten pounds weight of magnesia; and notices another case, in which, from four to six pounds of insoluble magnesia were found in the digestive cavity of a deceased nobleman."

The above article may seem overdrawn to some, but we apprehend it does not come up to the reality of modern nursing. Hundreds and thousands of children are killed in the nursery by stuffing them with food and medicine.—ED.

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## FREE TRADE IN POISONS.

Some cases of poisoning have been lately brought to light in Norfolk, which tend to show the bad effects of the present system of free trade in poisons. An aged couple had three married daughters, with families, and the sudden deaths of some of the grandchildren gave rise to a suspicion that they had been killed by poison. Three years ago, an infant, aged nine weeks, died suddenly; last September a son of the same parent died under precisely similar circumstances. In three months after the grandmother and mother died, and on the 20th ult. they were followed by the grandfather. The bodies of the grandfather, grandmother, and three of the children were disinterred, and an inquisition has been recently held. The medical evidence showed clearly that the deceased persons had died from arsenic, and the circumstances rather tended to throw suspicion upon the aged grandfather, who had himself fallen a victim to the action of the poison. The facts proved in evidence plainly



establish that every facility is given to the poor and ignorant to procure this deadly substance. We have lately heard of a similar series of cases which have occurred in another part of England; and on the disinterment of the bodies, it was found that the deceased persons had died from arsenic.

The frequent occurrence of such cases proves that not only should the sale of poisons be placed under particular restrictions, but that a "medical officer of health" is wanted in rural districts, in order to examine closely into the *causes* of death. In the meantime, if those who retailed arsenic or corrosive sublimate to the poor, would mix a few grains of powdered ferrocyanide of potassium and sulphate of iron or copper with the poison, many cases of accidental or homicidal poisoning might be prevented, by a production of a deep blue or red color on contact with water or liquids. The admixture of these salts with poisons could not interfere with any lawful use to which the poor might require to put them.

We have ascertained by experiment, that if five grains of green sulphate of iron and ten grains of ferrocyanide of potassium (both finely powdered) be mixed with *one drachm* of powdered arsenious acid, the mixture is white, with a faint tint of blue becoming slowly deeper. If this powder, or a small portion of it, be added to water, and well mixed, the liquid acquires a blue color which deepens by exposure. The change of color is more rapid in hot liquids. In all liquids containing tannin, such as tea, a black color would speedily appear; in infusions not containing tannin, the color would be more or less green from the fact that such infusions of organic matter generally have a yellow tint. Sulphate of copper substituted for sulphate of iron, in the proportion of six grains to an equal quantity of ferrocyanide of potassium, produced a red color when added to the liquid. In many cases, tea, milk, or gruel, is employed as the menstruum for arsenic; and if the poison were mixed with small portions of these salts, as above suggested, suspicion would probably be excited, and the life of the individual saved. We would advise druggists who are in the habit of retailing poisons to adopt some expedient of this kind.—*Lancet*.

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### ARKANSAS OIL STONE.

For the information of those who may not be aware of the fact, we take pleasure in stating, that the owners of the quarry of this valuable stone have had a large quantity of it prepared in pieces of various sizes, expressly for the use of dentists, and that it may be had of Mr. Leach, of Baltimore, and at the

establishments of Messrs. Stockton & Co., in Philadelphia and New York. For sharpening excavators and every other description of dental instruments, it is by far superior to anything we have ever used. While it cuts away an instrument with great rapidity, it at the same time leaves a perfectly smooth and keen edge upon it. We have several pieces that were presented to us by Dr. Vancamp, of Nashville, one of the owners of the quarry, which we use for smoothing the surface of plugs in teeth, preparatory to applying the burnisher, and we have found them exceedingly valuable for this purpose. We would advise every dentist, who would have the satisfaction of operating with sharp instruments, to procure one or more pieces of this valuable stone; and while upon the subject we would suggest to Dr. V. the propriety of furnishing his eastern agencies with an abundant supply of pieces shaped like the pinion file of a clock, for smoothing the surfaces of plugs in the sides of teeth.—*American Journal of Dental Science.*

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### Literary Notices.

“A Comprehensive *Lexicon* of the Greek Language, adapted to the Use of Colleges and Schools in the United States. Third edition, greatly enlarged and improved; by John Pickering. Boston: Wilkins, Carter & Co.; 1846.”

Having been engaged in classical instruction for a considerable portion of our life, it is with much pleasure that we welcome to this field of literature such a work as this, by Mr. Pickering. Of all men in our country he was the best qualified to compile such a work. He was a ripe scholar, a critical philologist, and lexicographer, and (what is of more importance to our present purpose) Greek was his favorite study. In this he delighted, and never was he more happy than in digging out Greek roots, and giving English definitions to Greek words and phrases. Two editions of this work have been issued before the present; one in 1826, the other in 1829, and both were soon sold. The work then disappeared from the shelves of the booksellers, and its admirers knew not the reason, until recently, when it appeared that the publishers of *Donnegan's Lexicon*, who had commenced stereotyping that, felt it not desirable, they having secured the copyright of this, to have both works in the market at the same time.

The work was published in Edinburgh soon after the second edition was published in this country, and a considerable number of copies sent over to the United States; but still the demand



has not been satisfied, and the publishers have sent forth the present edition greatly enlarged and improved.

In their advertisement they say, and from a somewhat careful examination of it, we believe justly, "it possesses some peculiar characteristics which cannot fail to be regarded with favor by the great body of students. Among these the following may be mentioned:—The oblique cases, and principal dialectical or unusual forms of anomalous and other nouns, adjectives, and pronouns, and the principal tenses of anomalous verbs, have been inserted.

The prepositions have been a particular subject of study and elucidation.

The uses of the article are minutely explained. The quantity of doubtful vowels has been carefully marked, and for the most part this has been done without sacrificing the accent, and there are still other improvements which we have seen. This new and enlarged edition is stereotyped with a handsome Greek type, made in Scotland and imported expressly for this purpose."

We believe this is by far the best Greek Lexicon to be found in the market, and are confident, if we could have had such a work as this, in its present improved state, when we fitted for college, more than twenty years since, instead of that of Schrevelius, who translated the Greek into Latin, and then left us to translate that into English, we could have accomplished the work in half the time that it then took us. It is with such feelings as these, that we most cheerfully recommend this work to all the Professors in our Colleges, and Teachers in our Classical schools, who are engaged in instructing youth in that classical and melodious language, the Ancient Greek.

*The World's Salvation*; by Enoch Pond. This volume, of 414 twelve mo. pages, has been before the Christian public some time. It contains 22 chapters, on very important subjects. The plan of the work is well laid, the titles of the chapters well chosen, and the author has shown a thorough knowledge of his subject in carrying out his plan. Christians must be interested in such a work. Published by the Massachusetts Sabbath School Society, No. 13 Cornhill, Boston.

*The Missionary Enterprise*: a Collection of Discourses on Christian Missions, by American Authors; edited by Baron Stow, Pastor of Baldwin Place Church. Boston: Gould, Kendall & Lincoln, 59 Washington Street; 1846.

Mr. Stow and the publishers have conferred a lasting benefit upon all the friends of Missions, in collecting and giving to the public this volume. It contains fifteen discourses preached at different periods, since 1826, by clergymen of various denom-

inations, eminent for talents and piety. Among them, we find the names of Griffin, Wayland, Anderson, Kirk, Williams, Stow, Beecher, Miller, Fuller, Beaman, Ide, Stone, Mason. The book will be read by all whose hearts are warmed with zeal in the cause of Missions, and we recommend it to their careful perusal. In it we find the views of those who have studied into these subjects.

*Life of Roger Williams*; Founder of the State of Rhode Island; by William Gammell, A. M., Professor of Rhetoric in Brown University. Boston: Gould, Kendall & Lincoln, 59 Washington Street; 1846.

We do not think as highly of Roger Williams as Professor Gammell does, and yet we have no doubt of his having been a man of intelligence and piety. He had some puritan "stuff" in him, though the Boston Puritans thought he was not quite so pure as they were themselves.

The book contains 220 pages, and is well written and neatly got up, and, we have no doubt, will meet with a large circulation. It contains some things which we have never seen before, and which are rare and important statements.

*The Karen Apostle*; or, Memoir of Ko Thah-lyu, the First Karen Convert; with an Historical and Geographical Account of the Nation, its Traditions, Precepts, Rites, etc.; by Francis Mason, Missionary to the Karens. Revised by H. J. Ripley, Professor in Newton Theological Seminary. Third Thousand. Boston: Gould, Kendall & Lincoln, 59 Washington Street; 1846.

Many more thousands of it will be sold if its value is appreciated.

*Lectures to Young Men*, on Various Important Subjects; by Henry Ward Beecher, Indianapolis, Indiana. Tenth Thousand. Boston: John P. Jewett & Co.; 1846.

This book has had an extensive circulation, as, by the title-page, this appears to be one of the *tenth thousand*. The Dedication is quite a literary curiosity. One would infer from it that Lyman Beecher, D. D. was the *father* of the author no longer than during his childhood, and also, that the writer himself was not much of a man, as *all* the merit of the work belonged to *his* father.

The style is altogether too flowery, too many adjectives. The pictures are overdrawn, and the figures overstrained. But after deducting some faults of this character, the work is an excellent one, and contains many of the best things upon the subjects of which it treats, that we have anywhere found. The lecture on Gambling is of unparalleled excellence.



*The Legal Rights, Liabilities, and Duties of Women*; with an Introductory History of their Legal Condition in the Hebrew, Roman, and Feudal Civil Systems. Including the Law of Marriage and Divorce, the Social Relations of Husband and Wife, Parent and Child, of Guardian and Ward, and of Employer and Employed; by Edward D. Mansfield, A. M., late Professor of History, in Cincinnati College, etc. etc. Published by John P. Jewett. Boston: Cornhill.

We hope to give this book a somewhat extended notice at a future time, as we consider it calculated to be eminently useful.

The *Congregational Almanac* for 1847. Boston. James French, 78 Washington Street. This is among the most valuable of the Almanac kind, especially to a Congregationalist, and above all to a Congregationalist minister, as it contains the statistics of that denomination, and the "whereabouts" of their clergymen at the last report of them. We should think the work would meet with a ready sale.

We have also received the *Liberty Almanac* from Mr. Wm. Harned, No. 5 Spruce Street, New York. It has many representations of the evils of Slavery. "It contains 48 pages and is calculated for all parts of the country; price 50 cts. a dozen, \$4 a hundred, and \$85 a thousand.

*Croup and its Specific Remedy*, by Henry Wigand, M.D. Boston: Otis Clapp, School Street, 1846. There are some inaccuracies of expression in this book, many true statements on the disease of which it treats, and the *specific* for its remedy is *cold water*. As that is easily obtained and applied, all can make the trial. Mr. Clapp will sell the book cheap, and, as it is a small one, it will take but little time to read it.

A second edition of "*Consumption Prevented*," by W. M. Cornell, A.M., M.D., has just been published, and is now for sale by James French, 78 Washington Street. The ready sale of the first edition of this work has induced the publisher to issue the present.

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### Exchanges.

The *Watchman of the Valley*, an excellent religious paper, published at Cincinnati, O., edited by E. Goodman and A. Benton, has just commenced its *seventh* volume.

The *Daily Chronotype* has been enlarged.

We should have referred in our October number to the *Boston Weekly Journal*. This valuable paper has been added to our exchange list.

The *Essex County Constellation* shines again after an obscurity for some weeks.

*Illustrated Botany*, No. 7, for September, is received. It contains the Meadow Saffron, American Cowslip, *Ranunculus*, *Heliotrope*, *Dodecatheon Media*, *Ranunculus Asiaticus*, *Heliotropium Peruvianum*, *Pyrus Molus*, and various parts of flowers. The numbers when bound will make a fine volume, worth preserving and studying.

The *North American Review*, No. 133, for October, has been received. The following are the contents of this number. I. Alexander's History of Colonization in Africa. II. South's Sermons. III. Elliot's Carolina Sports. IV. The Progress of Society. V. Simm's Stories and Reviews. VI. Greenleaf and Strauss: the Truth of Christianity. VII. Michelet's Life of Luther. VIII. Wyman on Ventilation. IX. McKenney on the Indians. X. Was Mohammed an Imposter or Enthusiast? This is a valuable number. Boston. Published by Otis, Broaders & Co., 154 Washington Street.

*Sons of Temperance Signal*. We have received the first number of a new weekly paper of the above title, edited by Rev. E. H. Chapin, and published by Heydock & Adams, 265 Washington Street, corner of Winter, at \$2 a year. It is a medium sized sheet, printed on good paper, and filled with interesting articles upon the subject of Temperance, which cause it designs to promote.

*Boston Weekly Athenæum*. A new paper of this title has been commenced in this city, edited by W. L. Smith, and published by Bradbury & Guild, at \$2 a year. It appears well, and we should judge would be successful. It has a first rate title.

The *Monthly Flora*, No. 8, has been received and is a fine number. It contains the *Iris Germanica*, the *Amigdalus Persica*, the *Cypripedium Insigne*, the *Solanum Tuberosum* and the *Rubus Idoem*. These flowers are admirably drawn and their descriptions are well worth reading.

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### Special Notices.

We would invite our readers to call at Mr. Chase's Daguerreotype Rooms, an advertisement of which may be seen on another



page of this Journal. We think he does this work up quite as neatly as any of that fraternity. A large number of specimens may be seen at his rooms.

Our readers will please notice the advertisement of Mr. Daniel Davis, Jr., on another page of this work. Mr. D. manufactures Electro-Magnetic and Galvanic Apparatus.

The Chinese Museum, that world of wonders from the Celestial Empire, we are sorry to say, is soon to be removed from our city. Those who have not seen it must call soon. The fee is 25 cents only.

We invite the attention of our readers to the advertisement of John P. Jewett & Co., on another page.

We are now prepared to treat the following chronic diseases, at our office, No. 12 Franklin Street: Pulmonary complaints, Spinal diseases, and affections of the Eyes. Advice always given to the poor without charge. Patients from the country are requested to call either on Wednesdays or Saturdays. A few copies of the second edition of "Consumption Forestalled and Prevented," for sale at this office.

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### Notice.

We would say to our subscribers that the December number will be out early, as soon as, if not before, the first of the month. As that completes the volume, we shall have the numbers on hand bound and ready for sale early. Those who have preserved their numbers in good order, if they wish, can have them exchanged, by paying 25 cents, for a volume neatly bound. Several persons have already applied for the numbers thus made into a book, and as there are not a large package remaining, it is desirable that those who wish for the volume should send in their orders soon. They will please direct, "Journal of Health," Boston.

We have already received several subscriptions for the *second* volume, which will commence the first of January, 1847, and as it will be desirable for us to be able to form an estimate somewhere near the number, who will take the work at the commencement of the volume, we hope all who mean to do so, will send in their names as soon as the middle of December. We have engaged a number of the first men in the community to be contributors to the work, and we pledge ourselves that the second volume shall not be inferior to the first.

# JOURNAL OF HEALTH ADVERTISING SHEET.

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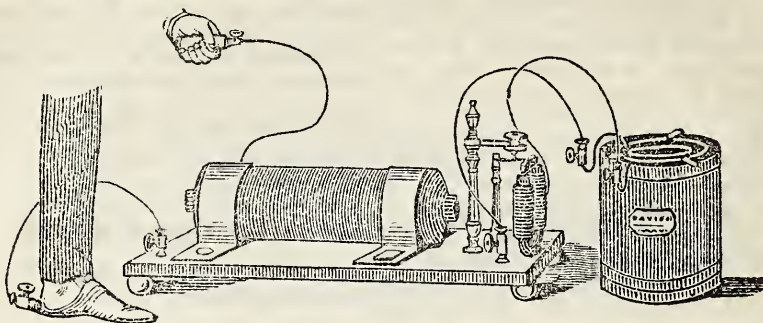
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"Health consists with Temperance alone."—POPE.

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PHYSICAL EDUCATION.

[For the Journal of Health.]

BY WALTER CHANNING, M.D.

I HAVE spoken of physical culture, and of the physical laws, the observance of which directly conduces to the preservation of health, in their relations to the *individual*. I have endeavored to show what is the obligation to these laws, and the entire reasonableness of their strictest observance, from the consideration of personal interest in doing what is right in this regard. A very important subject for thought remains. I now refer to the interest of others, and of the State, in the observance just alluded to, and I shall endeavor to show how wide is the responsibility of men in this regard, and how faithless to duty are they in their neglect of this responsibility.

I. A man transmits himself in an important sense to his offspring. This remark applies not merely to the physical, to that which distinguishes a man physically from others, his form, his face, his expression, his manner. It reaches deeper than all this. It embraces the moral, the intellectual, the religious. What an age, or what a man does, dies not with it, or with him. It impresses itself upon his own time, and those who make it just what it is, as far as his influence extends, and it does the same in regard to the coming time. Opinions of all sorts, religious, moral and literary, are inherited, so that we find the old repeated in the young, and this after a manner and in a degree which is not wholly explained by the fact that the parent and the child live together, so that what belongs to the one, comes to belong to



the other. I can understand how habitual modes of thought can so impress themselves on the organ of the mind, the brain of the parent, as to affect its conformation, or its physical state, just as I can understand how the brain may come to influence intellectual habits. For instance, I see an idiot. I see in him something in the configuration of the head which distinguishes him from other men. The head is very small, or is deformed,—it may be frightfully large. We know that such condition of the head depends upon that which is within the skull, that they are exactly fitted to each other. I can understand how the *physical* of such a being may be transmitted to another. We do know that such unfortunates are met with in the same family, their organization depending upon some hidden peculiarity in the organization of one or both parents. Now suppose such an idiot should in very early life be subjected to the methods of instruction now in such successful operation in the Bicêtre and Salpêtrière hospitals, so called, in Paris—and that he experience intellectual and moral development, so as to be able to solve the problems of Euclid, and to understand what is duty, both in its nature, and in its obligation. Might we not look for a great change in the organic condition of such a young person, and that if configuration of the head, for instance, did not materially change, that changes would be brought about in the brain itself, and activity be imparted to it, or to portions of it, which would so alter them, or it, as to become permanent conditions, and which would so be transmitted to progeny?

I put the case here in the form of question, because I have not at hand the facts which might give to it another form. And for the moment admit the supposition to have in it any truth. How powerful becomes the argument at once for the highest, the best moral, intellectual, and religious culture, inasmuch as each of these may have most important agencies in the production of such physical conditions, as may make their reappearance in offspring, a matter to be calculated on, or certainly labored after, in our discipline, our culture of them. Every thing, says Mrs. Barbauld, educates our offspring. The earliest influence exerted upon the child, be it but in the look, or in the voice of the parent or earliest attendant, may make impressions which time may never obliterate, but which in the accumulation of the like in the progress of age, may settle the great question of character to all future time. Who can question that it is by such influences that the organ of the brain is first impressed, and that by these impressions its future functions may be materially regulated if not wholly determined? In this view of it our subject assumes the deepest interest. If individual, intellectual and moral characteristics may

be transmitted, and this through the agency of organization in any appreciable manner, how great becomes the responsibility of the individual to the ages which are coming after him. If knavery, or predisposition to it, may become hereditary—if vice in all its forms may continue itself in one's progeny—if moral sentiment, and even religious faith, or rather want of faith, may cohere with peculiarities of organization which have had their origin in habitual, permanent intellectual conditions and habits, of what vital importance is it to the coming time that men should aim at the highest culture, the truest self-control, to the most careful utterance of opinion, since it may be that they are in all these agencies making themselves the active causes of their own continuance—of checking the progress of society in regards the importance of which is not equalled by any of the other agencies or relations of life.

II. But however it may be with the intellectual, and of its connections, or dependencies on the physical, or whether the relation be that of cause or effect, no question exists that physical peculiarities, or conditions, are transmissible, and that in these respects the child may be but the repetition, in a new development, of the parent. The manner in which this is effected is through the agency of *predisposition*. By this word is meant such an organization as will allow of the easy operation of morbid causes in the production of disease. I say organization, for beyond this, researches or reasonings cannot go, and when we say this, it is not to be understood that it is at all known in what one organization so differs from another in different individuals as that one shall be by it predisposed to particular diseases, while others are entirely exempt from, or are not liable to them. A man by luxurious and indolent habits—by the habitual use of stimulants of various kinds—by the daily indulgence in food of excessively nutritious properties, produces in himself the disease called *Gout*. There may have been in him no inherited predisposition to this disease. He has produced this by his modes of living, and the exciting causes of the disease itself may have been also applied by himself. He at first suffers from his self-created disease only after intervals of various length. These gradually become shorter and shorter, it may be. But however long, a degree of invalidism gradually comes to occupy them, so that the gouty man passes most of his time in getting the means of diminishing pain, and of finding those which will give him most pleasure. He often gets the first from the popular empiricism, and the last are supplied to him by the table. In this way confirmed ill health becomes his condition, and his occupation is mainly found in making it tolerable, or, so to speak, *in enjoying it*. He is an



instance of disease produced by habits of life independent entirely of inherited predisposition. More commonly there is the latter, and in this we trace the history of transmitted disease. The offspring furnish the proof. How exceedingly common was it when gout was a common disease, to see it existing as an heir-loom in certain families; and as such families were often of consideration in the community, this disease was by some considered as among the evidences of gentle birth, and gentle blood. The child inherited the disease, or its condition, and the habits to which he was born, and in which he was nurtured, made it pretty certain that the predisposition would not exist *alone*. The disease commonly appeared in due time. What is worthy note here is the fact that the disease was very much confined to the sons of such parents. The daughters very rarely showed the disease. They were doubtless born with the predisposition. Whence their exemption? I answer, in the simple fact that the habits of their lives did not in the first place increase the predisposition; and did nothing to produce the disease. They did not fall into the luxurious, or indolent habits by which they were surrounded. The instincts of their sex preserved them from indulgences which would have as surely brought disease upon them as they do upon men. Their whole modes of life, and their true aim and place in society, are to be looked to principally as the causes of the exemption referred to.

Insanity, that awful malady, which is the dethronement of reason, is transmitted to offspring. It may be the product of known causes in families in which it has never before appeared, and though produced thus accidentally, may be transmitted to others. Intemperance is one of such causes. The exhaustion of physical and intellectual power in business, and especially if such business be unsuccessful, may become causes. Most commonly, however, it exists in families, in the blood, so to speak, and predisposition to it being inherited, it is pretty apt to declare itself as the direct product of the causes by which it is surrounded. Gout is the consequence of the habitual violation of the laws of health. We have seen how in the case of women it may not show itself, and have offered an explanation of this fact. Now the discussion of the predisposition to insanity has its principal interest in the fact that, where it exists, such arrangements for prevention may be made as not only may cause a suspension in the occurrence of the malady, but also destroy the predisposition itself. This is attempted by avoiding intermarriages in families, which are known to perpetuate both physical and intellectual peculiarities, as well as tendencies to certain diseases. But from almost the necessities of the case, this method too often fails in its

practical applications, to be relied upon. We must look to nearer and surer methods to obviate so great an evil, to prevent so terrible a disease. We must look for them in physical culture, and in the whole discipline of early life. We must look for them in our moral and intellectual methods with the young, and secure to them a wise guidance, and a wise and generous sympathy. It will not come of a slavish regard to impertinent details, that the predisposition to insanity will be destroyed or removed. It will be in the apprehension of true principles, and in their wise application. Men fail because they too much insist on the rule, when the basis of the rule, that on which it rests, most demands regard; and so physical and intellectual habits are at length, and certainly, produced, in the supremacy of which, both the mind, and the body, will at last give way. What sadder fact than is this, the continuance of human suffering by the social arrangements around us, and which are designed for individual comfort and good, it may be, but which every day produce the most melancholy opposites! But it is said, "how rare the suffering—how rare insanity"! Is that rare which is numbered by thousands? And is the term insanity rightly limited to those only who fill the mad-houses of the land? It is a terrible calamity, and it is continued amongst us by the popular indifference to the circumstances which lead to it. Would not a truer culture for all, a wiser adaptation of all social influences to the best end, do much to prevent what it now costs so much to provide for, and which when the most has been done, is felt to be so little?

I have referred to one physical, and one intellectual malady, the predisposition to which may be transmitted from parent to child, and the exciting causes of which are on every side. I have but begun the catalogue. Diseases in great variety, and involving consequences of various interest, from the slightest to the greatest. Scrofula is one. This word, which in its popular use is given to a certain local condition, or disease of certain glands about the neck and elsewhere, is, in fact, a morbid state of the whole body, which merely declares itself in the glands alluded to. It is a state of universal weakness, of imperfect vitality, so to speak, which is the foundation of, or predisposition to, the gravest maladies, consumption being one. Here, then, is a disease which is continued in families by mere transmission from parent to child, and so sure is the descent, that it sometimes happens that a generation is almost wholly cut off by it. Physical education will do most to prevent such wide disaster. The separation of families, by preventing intermarriages, and other obvious means, are all important agencies to the same end.



Specific diseases, such as are produced by the contact of the healthy with a matter produced in the sick, though so generally are not to be taken but once, and cannot be transmitted through progeny, may, some of them, be taken again and again, and may be communicated to the child. The disease which has its growth and continuance in licentiousness, in illicit indulgence, is one of the most terrible of these scourges, and, to the disgrace of society, is among the most frequent. The disease referred to, attacks and kills the unborn child. It destroys the life of the young. It appears in later life, in forms, which, having resemblances to other diseases, may escape the popular knowledge, but concerning which, the judicious physician cannot be in doubt. It is a curious fact that the specific contagions which attack men, and without the least agency of theirs, should be self-limited, observing certain exact laws of beginning, progress, and termination, and are taken but once,—it is, I say, a curious fact, that while these are what I have said of them in their history, those which men contract by their own agency, their vicious, and not unfrequently infamous habits, are not self-limited, but continue indefinitely; go on from one destructive step to another, till the whole body falls under its loathsome empire: nay, more, the taint of which reaches to progeny, and produces infinite suffering and death to the innocent, and to the most helpless! So important have these facts been deemed by foreign states, that the law has been called in to prevent such measureless evil. Houses are licensed, and bureaus or offices are established, having medical men attached to them, whose duty it is to visit the “houses for prostitution,” to make professional examinations of the inmates, and to remove those who are diseased, to hospitals for treatment, and for cure. The reason for this is the ignorance of the young of the consequences of their own vicious acts, and so to save the unwary and the ignorant. I do not stop to ask what are the moral tendencies of such legal agencies for preventing the natural consequences of vice, but I do ask if some means should not be adopted to save the unborn, the helpless, and the innocent young, from the terrible consequences of their parents’ sin, which the popular indifference to this subject so largely and deeply involves? The prevention can only be looked for in the moral state, and its free exercise, of communities. While incontinence, and promiscuous intercourse,—while fidelity to the marriage contract is hardly deemed a virtue,—while base and infamous men are admitted to the best society, with their sin or its consequences written on their very faces, and while the wretched women they have seduced by money into sin are deemed loathsome and abhorrent to the sense, and to the heart,—while such things be,

you can do but little to prevent the transmission of the most terrible diseases, and the infliction of measureless misery.

The subject which has engaged us in this paper is of the deepest interest. The popular ignorance concerning it is so great, that we cannot be surprised at the popular practice. The "let alone" doctrine has in this, and kindred topics, its widest application. Let men who have love of the individual, and interest in the state, do what they may to move to right thought and action those who are dead to the deepest interests of all humanity.

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## HEALTH AND LONGEVITY OF MISSIONARIES IN INDIA.

THE following is taken from an article published in the Boston Medical and Surgical Journal, from the pen of Dr. O. R. Bachelor, Missionary in India.

We were to consider some miscellaneous causes, which tend, under certain circumstances, to militate against health and longevity, and to illustrate the same with cases where such are available.

1. Under this head may be mentioned capriciousness of appetite, which leads to indulgence in improper food in undue quantities or at improper seasons. One case has come under our notice, where health was seriously impaired by such indulgence. Pastry of every description, fruits in all their varieties, preserves, &c., were always acceptable, and were often eaten indiscriminately at all hours of the day. Such a course, as might be expected, did not fail to induce disease and undermine the constitution.

2. The use of tobacco often appears to have a deleterious influence on health, when indulged in immoderately. Smoking is very general among Europeans in this country, and many missionaries, under the impression that it serves to prevent the influence of malaria, have become accustomed to its use. Though many indulge in it without any perceptible ill effects, yet there can be no doubt that when used to excess it often proves seriously injurious. We have known two or three cases where strong constitutions have been broken up, and the sufferers compelled to leave the country, without any other perceptible cause than the immoderate use of tobacco. Its tendency is to relax



the nervous system, debilitate the powers of life, and induce disease of the alimentary canal. The particular form of disease assumed in the above cases, was chronic diarrhoea, which required a long sea voyage to remove.

3. A neglect of bathing appears to be productive of ill health. We wonder that, where this is habitual, good health should in any case be enjoyed; and it is a source of surprise that any should neglect an exercise so essential to cleanliness, and at once so agreeable to the feelings and beneficial to health. Yet, we regret to add, that some do neglect it and suffer in consequence. One or two cases might be mentioned, where permanent ill health was apparently induced, in part, if not entirely, by such neglect.

4. Neglect of exercise appears to be a fruitful source of disease. To live well in India, a man must take active exercise—it is essential to his healthy existence. It matters little what that exercise consists in, provided that the muscles of the body are brought into play at the same time that the mind is relieved and interested. Active labor, walking, riding, athletic exercises of almost any description, are all powerful auxiliaries to health. It is a well known fact, that military men, engineers, surveyors, &c., whose employment requires a great amount of exercise, notwithstanding their constant exposure in the open air, are more healthy than any other class of society. Additional remarks on this subject seem almost superfluous. Still there are many who neglect exercise, to their serious detriment. This is peculiarly the case with those whose labors confine them much to the desk, and who consequently require more than many others.

5. Improper diet is often a source of ill health. In country stations it is often difficult to supply one's table with proper food. This is an evil which admits of a remedy to a considerable extent, by some little management and expense; but where it cannot be remedied it should be endured as one of those necessary evils to which the resident in a strange land is often subject.

6. The want of medical assistance is sometimes found to be a serious evil. It is the lot of some to be located in country places, where the services of a physician are not available. To obviate this difficulty, care should be taken to locate first in more populous regions, where such services are generally available. Populous towns afford a better opportunity for missionary labor, and the advantages they possess over country stations are neither few nor small.

7. Improper dwellings often prove a source of disease. In this part of the country board floors or ceilings are unknown. The walls and floors are invariably constructed of brick or mud, plastered with lime. The great number of white ants, which

insinuate themselves everywhere, and annihilate everything of a less indestructible nature, renders this manner of building indispensable. These, especially in low situations, serve as a receptacle for moisture, which does not fail to exert an unfavorable influence. Care should be taken, therefore, that a dry and elevated location should be selected, and the dwelling erected on a plan that would secure exemption from the cold and moisture, as well as from the heat. Well-ventilated rooms, with their foundations properly elevated, will generally secure these objects.

Other causes of minor consequence might be mentioned, which exert an influence on health, to a certain extent ; but these will be found to be of the most importance.

Finally, we propose to offer a few recommendations for the better preservation of health.

1. On the subject of diet, a diversity of opinion prevails at home. Some advocate a generous animal diet, while others contend that a purely vegetable one is best adapted to the preservation of health in a tropical climate. The writer of this article came to India with strong predilections in favor of the latter, but after a short period of trial was constrained to adopt a mixed diet, on account of the difficulty of obtaining proper vegetable food. Experience shows that neither a strictly vegetable nor animal diet is best adapted to the preservation of health, but a generous substantial one, either animal or vegetable. We have an illustration in point. It is well known that the Hindoos of the lower provinces of Hindostan, whose diet is principally vegetable, are small, effeminate and short lived ; while the Mussulmans of the same region, who employ considerable animal food, are a stout, athletic and more healthy race. But the Hindoos of the upper provinces, whose diet is still more exclusively vegetable, are more vigorous, robust and healthy than the Mussulmans. The cause of the difference obviously is that the first subsist principally on rice, the second on a more generous diet, animal and vegetable, while the latter make use of wheat and the various productions of more temperate regions, more varied and generous than either of the others, though almost exclusively vegetable.

After what has been said, this part of our subject requires but few additional remarks. The art of preserving health in India, as in almost every tropical climate, may be stated in almost a single sentence. A substantial diet, such as will afford gratification to the appetite, and at the same time supply the waste of the system ; a dry and airy habitation ; active exercise, that will afford exhilaration to the mind as well as the body ; habits of cleanliness, which cannot be secured without daily bathing ; a cheerful spirit, enlivened, so far as circumstances will admit, by



social intercourse ; and last, but not least, an active faith and firm reliance on the benevolent bestower of all good, without whose blessing all other efforts must prove abortive, cheered by the hopes, the blessed hopes and consolations of the Gospel—these are the means which reason and experience have pointed out for securing health and longevity. When the great principles of physiology shall come to be thoroughly understood and acted on by all, then we may expect that the great mortality which has prevailed among missionaries ever since the commencement of the enterprise in modern days, will be greatly diminished, and health and long life will be the portion of those who have voluntarily exiled themselves from home and kindred, to become pioneers in the onward march of christianity, to bring glad tidings and publish peace to the perishing children of men.

*Balasore, Hindostan, July 31, 1846.*

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## HEALTH A BRANCH OF EDUCATION.

It has long seemed to us that the study of Physiology and all the laws of health should be made a branch of education in every school. What is education worth without health? Who has not seen the youth who was the idol of his mother, the hope of his father, and the consolation and joy of a beloved sister, toil on through the academy and the college, and sink just at the time when his course of study was completed? Friends had toiled, affection had long sown with diligence, and the laurel-wreath of academic honors had been twined around his brow, but all to no purpose—he fell at the hour of conquest. The mind was cultivated, every intellectual faculty was improved, and every mental power fully developed, but the body, the house in which all these powers dwelt, was neglected, its foundation was undermined, its pillars sapped, and its final fall induced by that very course which was pursued to rear the intellectual superstructure. Had a knowledge of those laws which the Creator has ordained for the formation of a firm constitution and the preservation of health been required as a constituent part of his education, he might have still lived to solace friends and bless the world.

In many instances where death has not followed in quick succession an exit from college, life has been rendered almost useless by a debilitated body. When health and education shall be joined in that harmonious union designed by our Creator, this

will no longer be the case. Then "the sword will not be too sharp for the scabbard," the mind too energetic for the body.

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### GALVANISM IN LUMBAGO, SPRAINS, &c.

WE have employed Galvanism for all the diseases named in the following extract, and it afforded relief in most of them, and in many the removal of the pain and difficulty has been almost immediate. We are satisfied that the remedial powers of galvanism have not been sufficiently appreciated by the medical faculty, at least, in this vicinity.

M. Raciborski observes that the utility of Galvanism in paralysis of particular nerves is well known, and that Magendie has proved by many recent cases its service in neuralgia generally, but especially in that of the branches of the fifth pair. Having witnessed many successful applications of this kind, mostly in the wards of M. Bouillaud, the author was led to believe the employment of galvanism might be advantageously extended to other affections characterized by violent pain and the absence of signs of inflammation, as muscular rheumatism and *lumbago*. His experiments have been highly successful, the suffering of this last painful affection being frequently forthwith relieved, after the patient had long tried other remedies in vain. The same may be observed of *rheumatism* affecting the muscles of the extremities. It is not easy, perhaps, to state the *modus operandi* of the remedy; but it would seem to be by directly subduing the *pain*, which prevents the contraction of the muscles, that galvanism produces the instantaneous relief seen in some cases. "Certain it is, that, in many cases, we have applied galvanism with some success, even to painful swellings of the knees, rendering walking, if not impossible, at least very painful. Certainly galvanism did not cause the swelling to disappear, but the pain became dissipated, or so diminished as to allow the patient to walk about. We do not doubt that the forced contraction which the galvanic shock produces in the fibres of the muscles, rendered motionless by the rheumatism, must contribute considerably to the good effects derivable from this means."

Four or five cases are given which were relieved almost immediately by galvanism, or rather, perhaps, we should call it galvanic acupuncture, inasmuch as needles were inserted in the parts where pain prevailed, and then brought in contact with the



galvanic battery. A very few shocks, which usually themselves caused considerable temporary pain, sufficed to give relief, and enable the patient to exercise muscular action without suffering. One or two of the cases seem to us, however, to have all the characteristics of hysteria—but this matters little, inasmuch as an effectual means of relieving the pain of that troublesome affection is a *desideratum*.

“Since our notes were taken, we have had other opportunities of applying galvanism in analogous cases, and always with the same success; but at present we merely desire to draw the attention of practitioners to this new mode of treatment, we need not extend the paper by citing the particulars. Nevertheless, we cannot terminate it without signaling the admirable effects which galvanism produces in the treatment of *Sprains*. Every one knows that a sprain, although apparently a slight affection, often exacts much time for its cure. When it implicates the ankle or knee, it is not uncommon to see patients deprived of the use of their limbs during two or three months. It is the violent pain felt upon the slightest movement of the part (we are speaking only of simple, uncomplicated sprain), which retards the cure. The other symptoms are of little consequence, and are usually dissipated promptly. Now, just as we have seen in lumbago, so in sprain, galvanism relieves this pain instantly, and allows the patient to walk without lameness.”

M. Raciborski suggests that the galvanism may act by restoring the contraction and tension of the fibres of the articular capsule (and perhaps those of the tendons), which had been inordinately distended and elongated by the accident.—*Med. Chir. Review*.

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### TEACHERS' INSTITUTE.

ON Monday, the 9th of November, we went to Providence, R. I., for the purpose of meeting the Teachers' Institute, to be assembled in that place; but as it did not meet till evening, we were unable to tarry, and returned, leaving Dr. Wm. A. Alcott, who had been officially invited to lecture before this Institute, and one to be convened in Hartford, Conn., on the 16th inst., to communicate their doings for our Journal. We select the following facts from a letter which we have received from the Doctor.

He was invited specially to lecture on physiology, and the

application of the laws of health to the school-room. He gave two lectures on the subject, which were heard with gratitude, and followed by interesting discussion on the subject. He has given two also in Hartford, followed by discussion. Also, resolutions were passed, stating, that "Physical Education has not received that attention from parents and teachers, which its great importance demands."

On account of the badness of the weather (it being stormy nearly all the week) only about 150 teachers assembled, most of whom were males. In Hartford, from 200 to 250 were present. The subjects of morals and school government have been freely discussed.

In Providence, Dr. A. was aided much by Messrs. A. Kingsbury, Bishop, and Barnard, who with others manifested a deep interest in the health and welfare of the rising generation. We hail these efforts as the rising of a bright star, and the dawning of a better day for the prosperity of the coming generation. Dr. A. says, it is what he has been laboring for more than 30 years; and we can say, we have been laboring for it at least a score of years.

We are happy to inform our subscribers, that in the second volume, the first number of which will be published soon, we are permitted to add to the list of our contributors the name of Dr. Alcott. He may give us a more detailed account of these institutes in the next number.

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## MASSACHUSETTS TEACHERS' ASSOCIATION.

WE had the pleasure of attending the second Anniversary of this Association, which assembled in Brinley Hall, in Worcester, on the evening of the 23d November, 1846. The meeting was large, and a more intelligent and respectable assembly we have rarely, if ever, witnessed. The exercises of the evening were commenced with prayer by the Rev. Mr. Smalley of Worcester, whose voice we have not heard in public since we were members of the same class in college. A lecture was then delivered by Mr. Smith, Principal of the High School in Worcester, on the "Importance of Teaching as a distinct Profession." It was an able and eloquent lecture, and followed by an interesting discussion.

Tuesday morning the Association convened at 8 o'clock, and after the choice of officers for the ensuing year, an appropriate



lecture was delivered by Mr. Green, Master of one of the Boston Schools. At this time, dire necessity compelled us to leave, much to our regret. We consider meetings of this kind eminently calculated to profit Teachers, and to advance the great cause of Education. All other professions have their separate and appropriate associations, and why *Teachers*, as a distinct profession, should not have theirs, is difficult to decide.

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## THE LIFE CLOCK.

TRANSLATED FROM THE GERMAN.

THERE is a little mystic clock,  
No human eye hath seen ;  
That beateth on—and beateth on,  
From morning until e'en.

And when the soul is wrapped in sleep,  
And heareth not a sound,  
It ticks and ticks, the live-long night,  
And never runneth down.

O wondrous is the work of art  
Which knells the passing hour,  
But art ne'er formed, nor mind conceived  
The life clock's magic power.

Nor set in gold, nor decked with gems,  
By wealth and pride possessed ;  
But rich or poor, or high or low,  
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,  
And still and softly glides,  
Like the wavelet's step, with a gentle beat,  
It warns of passing tides.

When threatening darkness gathers o'er  
And Hope's bright visions flee,  
Like the sullen stroke of the muffled oar,  
It beateth heavily.

When passion nerves the warrior's arm  
For deeds of hate and wrong,  
Though heeded not the fearful sound,  
The knell is deep and strong.

When eyes to eyes are gazing soft  
And tender words are spoken,  
Then fast and wild it rattles on,  
As if with love 'twere broken.

Such is the clock that measures life,  
Of flesh and spirit blended ;  
And thus 'twill run within the breast,  
Till this strange life is ended.

## HÆMORRHAGE FROM LEECH-BITES.

THE following article on the treatment of hæmorrhage from leech-bites, by E. Gervis, Esq., is from the London Lancet.

Various methods have been proposed for checking hæmorrhage arising from leech-bites. I will mention the applications I have found most useful in my practice, whenever excessive hæmorrhage has occurred from such a cause, which have proved effectual in arresting it. In a case which lately fell under my care, where I had occasion to apply leeches to the throat, for an attack of cynanche tonsillaris in a young lady, one leech fastened over the external jugular vein, which bled so profusely, that I was sent for in great haste. The blood was streaming from the puncture, which I endeavored to stop by dossils of lint successively applied, and adhesive plaster, at the same time keeping up a firm pressure on the part with my finger. This plan was unsuccessful, and without delay, I dipped the lint in a strong solution of alum, and placed it on the puncture. In a few minutes the hæmorrhage ceased. Not long since, a patient came to my surgery, very faint and exhausted, from loss of blood. A tooth had been extracted on the previous day, and he had bled during the whole of the night. On examining the socket of the tooth, I found that a small artery had been divided, and the hæmorrhage still continued without intermission. I applied lint, dipped in spirits of turpentine, to the part, which, in general, is an excellent styptic; but it proved quite ineffectual in checking the bleeding. I then had recourse to the alum lotion, and within five minutes it was completely arrested. The other remedy I recommend for checking hæmorrhage from leech-bites is the tobacco used for smoking. This is so efficacious, that it only requires a trial to be generally adopted, when the usual means fail. I have known various applications fail until the tobacco has been tried, and this with complete success.

## VITIATED AIR IN APARTMENTS.

(L'Institut, No. 654, July 15, 1846, p. 240.)—M. Lassaigne has shown by a series of investigations, that, contrary to a common opinion, the air in a room which has served for respiration without being renewed, contains carbonic acid alike in every part, above as well as below; the difference in proportion is but slight, and where appreciable, there is some reason to believe



that the carbonic acid is in greater quantity in the upper parts of the room. These experiments establish the very important fact that all the air of a room must be changed in order to restore its purity. The plans sometimes resorted to, to draw off the air in the lower part of the room, or change this portion only by circulation, are wholly ineffectual as a means of ventilation.—*American Journal of Science and Arts.*

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### A CASE OF UNCOMMON ACUTENESS OF THE SENSE OF VISION.

THERE is living in this region a young man of 23 or 24 years of age, who is reported as being able to see with his natural eye *animalculæ* in common well and spring water. This faculty was noticed when he was some 15 or 16 years of age, by persons for whom he was at work, in consequence of his refusing very often to drink water handed to him, in which nothing could be discovered by common eyes. I made some experiments with him, enough to be satisfied that his case was no hoax; and did intend to have made more, but lost sight of him, and suppose he has left the neighborhood. His complexion is fair, temperament sanguine, eyes blue, less than the common size, with very small pupils.—DR. J. DAWSON, in *Western Journal of Medicine and Surgery.*

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### PLAGIARISM.

The *Water Cure Journal*, No. 22, has an article entitled "Shoes," which we like very much. It speaks our views exactly upon these important things, and some of our friends nearer home when *we wrote it* thought it was about right. We do not blame Drs. Shew and Peirson for inserting it in their Journal, but we should have been as much pleased, if they had paid for borrowing by, at least, giving *credit*. We will not make a long complaint, however, as they have done us ample justice in another article.

Our good friend Cooper, also, of the *Teacher's Advocate*, published at Syracuse, N.Y., in the number for Nov. 5th, page 100, has an article entitled "Prize Medals in Schools," every word of which, except the first sentence, we first delivered in a lecture before a Teacher's Institute, and then published in our

Journal. Brother C. is one of the best of editors and of men, and we have no doubt means to do us justice; but how he could have forgotten so important an item as to just tell from whence he took that article, we are at a loss to divine. However, we are pleased that he has published it, as by doing so, without giving credit, he has endorsed the sentiment there advanced. When we published the piece it was considered somewhat radical, and we like to know that some others think as we do on such a subject. It will not be strange if we think the subject important, the sentiment just, and the article good. The more knowledge, on such a subject, is spread abroad, the better. We mean to pay Mr. C. by quoting some of his best articles and *giving him credit*.

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CORRECTION.—Mr. Harned, editor of the “Liberty Almanac,” wishes us to correct a mistake in our last number, as to the price of the Almanac. 250 copies or upwards, at \$30 per 1000; 100 or 200 copies, \$3,50 per 100; 50 copies for \$2; 25 copies for \$1. This is the *reduced* price. We know not how we happened to make the mistake before, unless we supposed the work *worth so much more than Mr. H. charges*.

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### Literary Notices.

*A Gazetteer of Massachusetts*, containing descriptions of all the counties, towns and districts in the Commonwealth. Also, of its principal mountains, rivers, capes, bays, harbors, islands, and fashionable resorts. To which are added statistical accounts of its agriculture, commerce and manufactures; with a great variety of other useful information. By John Hayward, author of the *New England Gazetteer*, *Book of Religions*, &c. Boston, 1846.

We know of no man who has done better service to the community in regard to diffusing geographical and statistical information than Mr. Hayward. This new book of 444 large duodecimo pages, well filled with useful knowledge, is but another item of the devotedness of this industrious man to contribute to the information, entertainment and profit of his fellow citizens. We know that he has spared no efforts to render it a critical guide to the location, dimensions, population, valuation, time of incorporation, &c. &c. of all the towns in this State. In a word, it



fully carries out the plan suggested in the title page of the work, and, we judge, from the hasty examination which we have made of its contents, that it is very free from errors and may be relied upon as true in its statements, and is such a book as every family will be anxious to possess.

*Biography of self-taught Men*—with an Introductory Essay : Vol. I. We have received from Benjamin Perkins & Co., No. 100 Washington street, the above work. It contains the biography of such men as Roger Sherman, Stephen Hopkins, Thomas Baldwin, Thomas Scott, Richard Baxter, &c. &c. It is a well written and useful work of 324 duodecimo pages, on good paper with fair type. We have rarely seen a more instructive work.

We have received from the publishers, Messrs. Bradbury & Guild, No. 12 School Street, the first number of *Boz's New Work*, by Charles Dickens. It is to be completed in twenty numbers. The first contains 32 large octavo pages, on excellent paper, with a fair legible type, with two beautiful steel engravings, which are superior to the English edition, both as it respects the paper and the execution of the work. See the publishers' advertisement, on another page.

A new monthly periodical is soon to be commenced in Boston, called the *Christian Observatory*. It is to be edited by Rev. A. W. McClure, and we have no doubt it will be ably done. A work in accordance with this prospectus, would be a useful one, and will possibly be sustained; but if it lives, it will have to travel over the bones of a host of its predecessors, viz., religious monthlies. We wish it success, and if it does not find it, we predict that it will not be for want of talent in the editor.

*Simple Sketches and Plain Reflections*. By the author of Letters from a Sick Room. This is a beautifully written book, breathing from beginning to end a most happy spirit of piety. It is published by the Massachusetts Sabbath School Society, No. 13 Cornhill.

*The Unwritten Book.*

*The Little Burnt Girl*, a Memoir of Catharine Howell.

*The Scourge of Israel.*

*Alice Blake, or The Thankful Little Girl.*

*The Family in a Cage.*

*The Carrier Pigeon.*

*The Wonders of Vegetation. The Seed.*

The above named seven little books are published by the American Sunday School Union, and are for sale by Wm. B. Tappan, No. 5 Cornhill, Boston. They are written in pleasing style and contain much useful instruction. Sunday School children and others cannot read them without being pleased and

profited. The one entitled, "The Scourge of Israel," is well calculated to entertain and instruct adults, as well as children. Each book has an appropriate *frontispiece*.

*The Forget Me Not*, a Gift for all Seasons. This is a splendid volume of 232 duodecimo pages, elegant binding, on fine paper, with a large number of beautiful engravings. It well answers the end for which it is designed, a gift for all seasons, and, we add, for *all persons*. It is for sale by James French, 78 Washington St.

J. F. has among his splendid Annuals, the following, well worthy the attention of the public. The *Rose of Sharon*; a religious Souvenir, edited by Miss S. C. Edgerton. *Christmas Blossoms*, and New Year's Wreath. The *Gift of Friendship*, a Token of Remembrance. The *Ladies' Scrap Book*. The *Religious Keepsake*, for Holiday Presents, edited by Mrs. L. H. Sigourney. The *Hyacinth*, or Affection's Gift, a Christmas, New Year, and Birthday Present—a Juvenile Annual. The *Rose*, or Affection's Gift; edited by Emily Marshall—a Juvenile Annual.

*The Sabbath made for Man*, or designed to confer both Temporal and Spiritual Benefits upon the Human Family. By W. M. Cornell. Published by James French, 78 Washington St. Boston.

It will not be expected that we should say much of this work, if we adopt the motto of Solomon, "Let another praise thee," &c. We would just say that we have taken some pains to compose this little book, it is neatly printed and bound, comprises 108 pages, and can be had of the publisher, wholesale or retail, cheap.

*Dental Mirror*.—A practical dentist, Mr. H. G. Luther, of this city, has issued the first number of a quarto monthly sheet, with the above name, which is sold at one cent a copy. The selections are appropriate, and intelligence is circulated in it that will be read with satisfaction by all persons. We are advocates for the diffusion of useful knowledge, under whatever name it assumes, and the proprietor, therefore, has our cordial wishes for the success of his enterprise.—*Bost. Med. and Surg. Jour.*

We have not seen Mr. Luther's *Dental Mirror*, but have had the promise of a copy from the editor. We concur in the above good wishes of Dr. Smith for its success, and trust it will benefit all who are interested in dental science.

### Exchanges.

The *American Journal of Science and Arts*, No. 6, for November, has been received. It is truly a scientific work, and worthy of being studied by all the scholars of our country.

The November No. of the *Buffalo Medical Journal* is a fine looking number, and well stored with first rate articles.

The *Illinois and Indiana Medical and Surgical Journal* is now received regularly, and we shall avail ourselves of some of its articles soon.

*Illustrated Botany*, No. 8, for October, has been received. It contains the Cactus, the Primpernel, the China Aster, the Blue Hepatica, the Ivy, and the Agnimony.

The *Southern Journal of Medicine and Pharmacy*, bi-monthly, November, has come to hand, filled with valuable medical information.

The *Boston Medical and Surgical Journal*, edited by our friend Dr. Smith, is regularly received, and we think considerably improved recently.

### Special Notices.

*Medical Chair.*—We have at our office an *Injection Chair*. The invention is simple, but still the apparatus is efficient. It combines, in one plan, three grand and important items, viz.:—First, it is convenient and well adapted to administer enema to the sick; and every practising physician and every nurse, are sensible how desirable it is to have such machinery in readiness for the hour of need. Secondly, without the injecting apparatus, it forms a very convenient and easy *night*, or *stool* chair. And, in the third place, it makes, when you please to have it so, a beautiful and easy arm chair, the wood of rich mahogany, the seat well stuffed and covered with hair cloth. It will be very convenient for sea voyages. Physicians and others are invited to call at our office and examine it. These chairs are for sale by L. P. Badger, 175 Tremont street, Boston.

As a Physician, I recommend the Chair of L. P. Badger, to the attention of the medical profession, as one of the best conceived plans with which I have become acquainted, for administering enemata.

W. M. CORNELL, M. D.

*Boston, Nov. 20, 1846.*

I have examined the injection Chair of L. P. Badger, and consider it a very convenient apparatus for a sick room, as it combines the advantages of administering enema, and of a stool and sitting chair; and I take pleasure in calling to it the attention of medical practitioners.

HENRY S. LEE, M. D.



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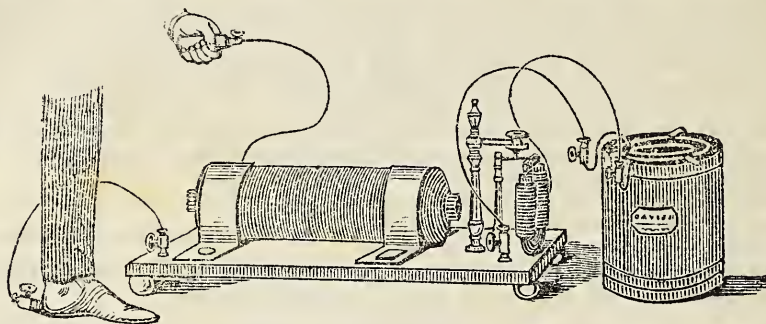
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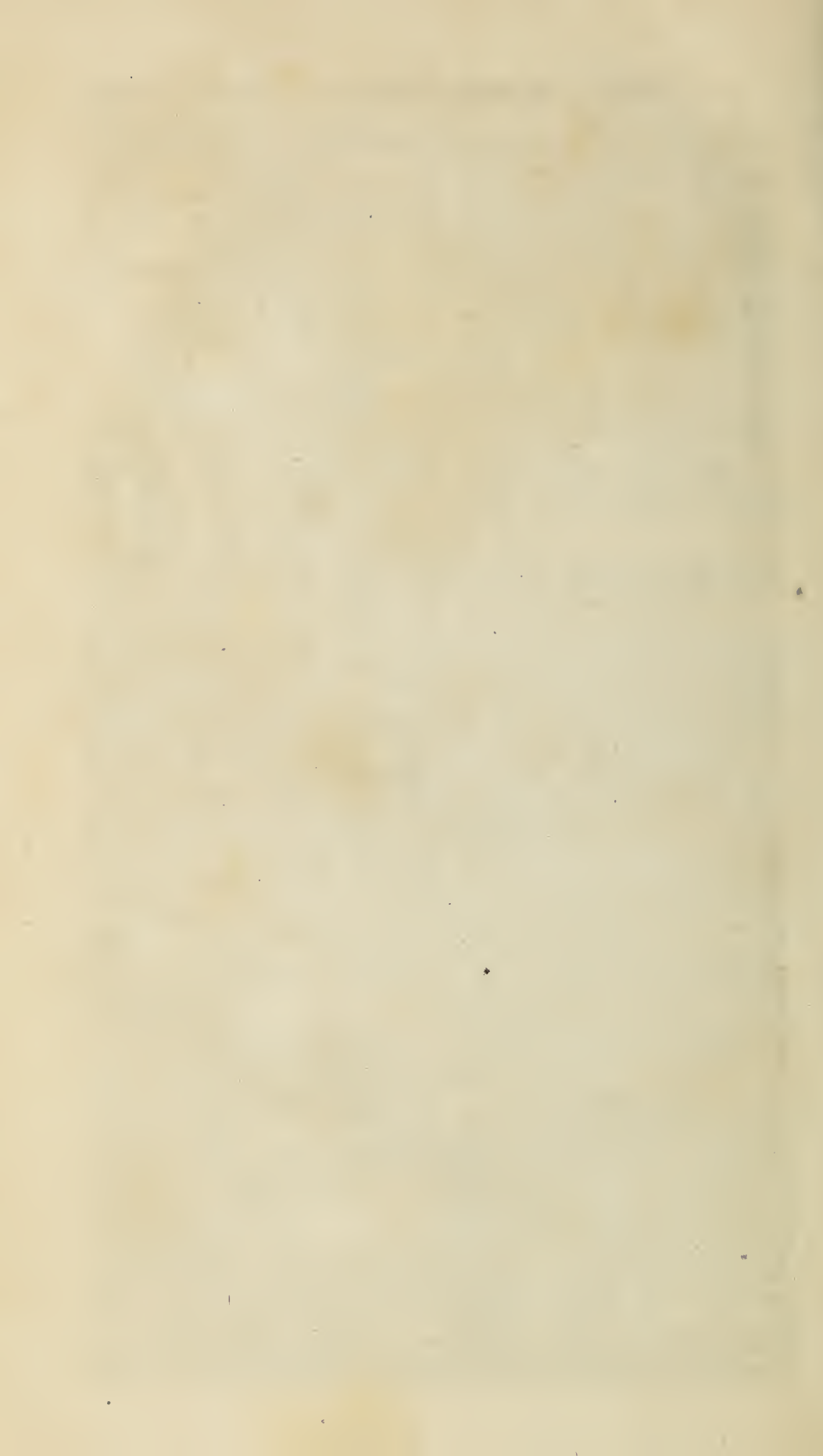
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